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CHAPLAIN ON DUTY

Paratrooper jumps with his men

ol. 44, No. 5

NOVEMBER 1, 1961

YOU NEED NOT WALK ALONE

A SHIP GOING WEST in one of the big locks of the Panama Canal has to be lif quite a distance. The lifting isn't done by all passengers lending a hand. Ratl after the lock is secured, water from a higher source is allowed to flow into gradually lifting the boat and sending it off at the new level to its destination.

This is what happens when people avail themselves of the opportunity to w ship. God's gift of power for living can flow into a life and lift it up and sen out on a higher level.

WHERE MEN and women are gathered together in worship, there we find m than just so many people. The love of God has been added, making a fellows out of a crowd. Churches and synagogues are a dynamic living creation, beca they are instituted by God for our help.

In corporate worship, the presence of Almighty God is seen and felt; men women find greater strength for their tasks. There, touched by the presence of G lonely, separated people find friends and fellowship.

—Religion in American

The LUTHERAN *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Dire Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; Rev. Willard D. Allbeck, Ph.D., I Edmund C. Arnold, William E. Keister, W. Emerson Reck, LL.D., Rev. Charles T. Sardeson, Rev. Jo Sittler, Jr., D.D., R. Marshall Stross, Rev. Theodore G. Tappert, D.D., Litt.D.

PUBLISHED WEEKLY by The Board of Publication of The United Lutheran Church in America at 2900 Q Lane, Philadelphia 29, Pa. H. Torrey Walker, Business Manager. William H. Keyser, Advertising Mana Joseph E. Knapp, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accurac on changes of address, please include present address sticker together with your new address

Subscription Price, $3.50 a Year. Copyright, 1961 by The Board of Publication of The United Lutheran Ch in America. Printed in U.S.A. Second Class Postage Paid at Philadelphia, Pa.

The LUTHERAN

anada: Boom
allenges Church
By Merle G. Franke 11

inistry with
Difference
By R. E. Huldschiner 15

e Courage to
Wrong
y Robert M. Herhold 20

e Risk of Popularity
By Ralph W. Loew 23

urch in the News - 4

ashington - - - - 10

. Fry on World Trip - 35

ews in the Churches:
nnesota - - - - - 44
Y.: Binghamton - - - 46
rth Carolina - - - - 38
io - - - - - - - - 44
uth Carolina - - - - 40
isconsin - - - - - 42

urch Vocations
onference - - - - 37

ampus Notes - - - 41

elfare - - - - - 42

sitor from Brazil - - 45

LCA - - - - - - 46

ew Mission Fields - - 47

ve Make a Family - 24

orship Notebook - - 25

rsonal Problem Clinic 28

oks - 30 Letters - 34

Conclusion - - - - 50

THIS WEEK . . .

● CANADA is leaping forward in population, which means that many new mission fields are opening for the church. United Lutherans are trying to do their share in establishing new congregations in fast-growing cities and towns.

A round-up story of what's happening in Canada was written by Merle G. Franke of the ULC Board of American Missions. What started him writing was the fact that the Board of American Missions held its September meeting in Toronto so the board members could sharpen their sense of the great task in Canada. The story (*"Canada: Boom challenges church"*) should help us get a fuller sense of the dimensions of American missions today.

● A CHAPLAIN who has to jump out of airplanes needs nerve but, even more, he needs compassion and faithfulness to his unceasing task of being a pastor to other airmen. Col. John O. Woods has these qualities which have made him a leader among chaplains.

Dr. Huldschiner of *The Lutheran* staff wrote Col. Woods' story ("Ministry with a difference") after hearing him speak at a chaplains' conference in Washington recently.

● MAYBE there is some personal word in Pastor Herhold's article, "The courage to be wrong." After years of vigorous ministry in Pittsburgh, Chicago, and Mound, Minnesota, he has been obliged by health problems in his family to move to Arizona where at present he is working as a newspaperman. This week he raises the question of whether we can always be sure what God is telling us to do. We can't, he says, but that doesn't mean we can sit on the sidelines and take things easy.

● COVER PICTURE. Chaplain Woods doing a parachute jump in the line of duty, as explained above.

THE CHURCH IN THE NEWS

ULC warns on school aid

Use of government funds for parochial schools would undermine the democratic heritage of the U.S., the United Lutheran Church Executive Board warned in a statement released last month. Without help from tax funds, "churches have developed strong organizations and built influential schools of learning," the document pointed out.

Drawn up in 1950 by Judge Charles B. Zimmerman of Springfield, Ohio, and Dr. Otto K. Jensen of Indianapolis, the statement had been withheld by the board "until its publication would have the greatest effectiveness." Its release came after Dr. Millard Gladfelter, president of Philadelphia's Temple University and a board member, warned that "any compromise on this issue would be a victory for parochial school education."

Efforts to secure government funds for church schools are contrary to the principles of the U.S. Constitution and "confuse the minds of our citizenry as to their respective duties toward God and country," the statement said. "Public education is properly supported by taxation but parochial schools should not thus receive their support, since they are the property and interest of particular churches."

New York voters alerted

New York voters were urged la month to defeat a proposed amendme to the state's constitution which woul permit the state to guarantee loans mad to church-related colleges and unive sities. New York City's Protestant Cou cil opened a last-ditch campaign again the proposal, asking all clergy to ale voters to the danger.

The amendment would violate churc state separation and represent a "furth entanglement of church and state," sa Arthur Atha, chairman of the council social relations department. It woul divert funds and credit that should b used for public education and open th door "to direct subsidization of church and religious institutions" he declared.

To talk with Presbyterians

Representatives of all major Luthera and Presbyterian churches in Nor America will begin theological talks ear next year to explore their doctrinal agre ments and differences. Announcement the proposed talks was made last mon by Dr. James I. McCord, president Princeton Theological Seminary (Pre byterian) and Dr. Paul C. Empie, e ecutive director of the National Luthera Council.

"Merger is not being discussed," the statement said. "These conversations a to be purely theological."

Purpose of the talks will be to "di cover to what extent the differences whi have divided these communions in t past still constitute obstacles to mutu understanding."

The invitation to start the talks can last February from Dr. McCord, who secretary of the North American Area the World Presbyterian Alliance. A proval for Lutheran participation w given by the executive committees

he NLC and Lutheran World Federation. Also participating will be The Lutheran Church—Missouri Synod, which said it is "sincerely and wholeheartedly ready to participate in these conversations."

Planning the first meeting is a committee consisting of Dr. McCord, Dr. George Henry of Princeton Seminary, Dr. Theodore G. Tappert of Mt. Airy Seminary (ULC), Dr. Warren Quanbeck of Luther Seminary (ALC), and Dr. David Granskou, secretary of the NLC's department of theological co-operation.

LWA increase urged

United Lutherans had last year fallen short of their $1,837,460 goal for Lutheran World Action. Although 13 synods met quotas in full, the ULC total was only 97 per cent of the goal.

With this year's goal nearly $100,000 higher, church leaders this month expressed concern that United Lutherans would again fall short. An increase of 1.5 per cent over 1961 would be needed to meet the quota. At the end of September, receipts at the office of ULC Treasurer Edmund F. Wagner showed an increase of less than two per cent.

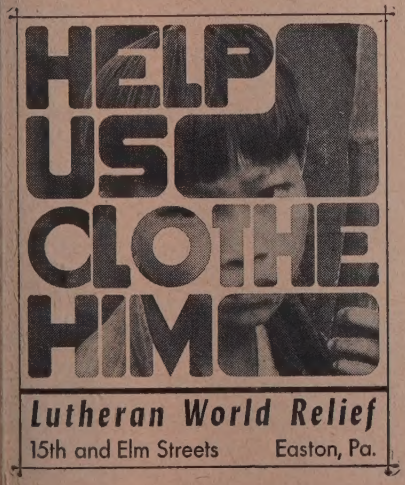
Contributions were "running at a slower pace than in recent years," the Rev. Rollin G. Shaffer, assistant LWA director, reported last month. He said success of this year's campaign is "all the more urgent because of increasing opportunities for LWA help in Africa, Asia, Latin America and Eastern Europe." He added that the current military build-up will require more support for the Bureau of Service to Military Personnel, an agency which gets nearly all its funds from LWA.

Clothing drive this month

Congregations of all National Lutheran Council churches have been asked to support the annual Thanksgiving Clothing Appeal of Lutheran World Relief. Dates set for the 1961 effort are Nov. 19-26. Clothing collected during the appeal is processed at LWR warehouses and shipped overseas when needed. LWA funds provide for shipping and distribution costs, as well as for other parts of the extensive world-wide relief program of LWR.

The Rev. Ove Nielsen, assistant executive secretary of LWR, said that the gifts of clothing by America's Lutherans had helped "an estimated one million people annually in areas of intense poverty such as South Korea, Hong Kong, Jordan." It also aided people in sections hit by floods, earthquakes, drought, and similar disasters. In last year's Thanksgiving appeal, 3,150,631 pounds of clothing were collected.

Most recent emergency appeal which was met by LWR came from Burma, Mr. Nielsen reported. An 800-pound shipment of antibiotics was rushed to aid victims of a flood that had left 90,000 homeless.



Shorter services urged

"Interminable communion services . . . which reduce the people to a state of tedium" came under attack at a Pittsburgh conference last month. Dr. Roy J. Enquist of Wittenberg University told the 130 delegates and visitors that the communion services should be speeded up by using laymen to assist in distributing the elements and by discontinuing the passing of offering plates. The conference was sponsored by the United Lutheran Church's department of worship.

Very few congregations use laymen to help administer the sacrament, Dr. Enquist said. People sit for long periods "while one minister administers the sacrament, solo, to the flock. Our forefathers may have been built to sit in church for hours but this is not the case today."

Last year's ULC convention encouraged use of specially designated laymen to assist at communion, Dr. Enquist pointed out. He advocated also lay readers of the Scripture lessons as a "much healthier practice than the interruptions of the service on special occasions b presentations by the men's club or Luthe League."

Passing offering plates is a "distractio from the business at hand," the speake continued. He suggested placing offe ings on plates in the vestibule, with th plates later brought forward for presenta tion at the altar. "No financial chaos would result, he added, and a great dea of "unintelligible and often bad music performed during the offering would b eliminated.

DEATH CALLS TWO

Two prominent United Lutherans died in late October. Death came to Dr. Emil E. Fischer, 79, former president of the Ministerium of Pennsylvania and long-time member of the Philadelphia Seminary faculty, on Oct. 21.

M. P. (Ted) Moller, Jr., 59, prominent United Lutheran Church leader of Hagerstown, Maryland, died on Oct. 20. Funeral services were held on Oct. 23.

Mr. Moller, head of banking and organbuilding firms, was a member of the ULC Board of Foreign Missions 1931-40, 1944-56 and 1958-61. For many years he was president. He served also on many other boards of the church and its institutions.

More complete information will appear in next week's issue.

Finnish leader lauds Luther

The Lutheran church has for 40 years shaped the political and educationa life of Finland, President Urho Kalev Kekkonen of the Baltic land told a Cana dian audience. The Finnish presider spoke at a convocation of Waterloo Lu theran University in Ontario. In connec tion with the convocation, the Rev. D William J. Villaume was installed as vic chancellor and president of the univer sity, a United Lutheran Church institu tion.

Luther's doctrine of man's personal re lationship with God and his "uncom promising message on the freedom o conscience and the freedom of the ind vidual" provide the "spiritual basis fo free political and social institutions," President Kekkonen said. "These Lu theran principles combined with our his toric tradition of liberty . . . have bee the bulwark of our state."

"Luther's thoughts are as topical toda as they were 300 years ago," the speake asserted. "Then as now, the world wa full of unrest and to many the future o life seemed uncertain.

"Luther preached faith in life. H once said, 'Even if I know that the en of the world would come tomorrow, would go out and plant an apple tree t

ay.' The faith expressed in these words as guided the Finnish people in their ials."

Finland's president visited Waterloo in e course of his trip to Canada and the .S., where he addressed the United Naons. About 98 per cent of Finland's million people are members of the utheran State Church.

Vomen to fight race bias

America's church women should take e lead to combat racial discrimination, e United Church Women declared at s national assembly in Miami Beach st month. The UCW, an agency of e National Council of Churches, called the 12 million members of auxiliaries f 33 denominations to engage in a threeear program. Object would be to end gregation in local churches, councils f church women, and in their communies.

Mrs. Esther Peterson, Assistant U.S. ecretary of Labor, told the 2,000 delegates that such a program would contribute "to the everlasting freedom of our country." Mrs. David D. Baker, associate general director of UCW, said the program would be called "Assignment: Race 1961-64." She said it would be financed in part by a $66,000 grant from the Field Foundation.

Leadership workshops would be held in various parts of the country, Mrs. Baker explained. She said 19 denominational groups were considering participation in the program, while Methodist women had already started it.

More unity sought

Hopes for international peace were the theme of several major addresses. J. Irwin Miller, Indiana industrialist and president of the National Council, urged his hearers to "lead Christian lives in every relationship. From this will come world understanding and peace."

Dean Rusk, U.S. Secretary of State, called for new approaches in international

OVERSEAS DELEGATES TO UCW MEETING AT MIAMI BEACH
Christian women everywhere share the same goals

trade to aid older allies of the U.S. as well as the newly emerging nations. To "safeguard and advance" the national interest the world's standard of living must be raised, he warned, asking that legislation enable the whole country to share the burden of adverse effects of imports on any segments of the nation's economy.

Dr. Henry P. Van Dusen, president of New York's Union Seminary, said, "Today's world is simply too strong for a divided church. Only through union can we help avoid the third, and last, world war."

Elected to head the organization was Mrs. Theodore Wallace of Kansas City, Missouri. She is a member of the United Church of Christ.

Evangelism programs cited

A group of Lutheran pastors toured jazz spots in New York's Harlem and Greenwich Village last month—but it was part of a workshop session at a conference on evangelism. About 75 pastors from seven United Lutheran synods met under auspices of the Board of Social Missions to study successful evangelism programs. Specialized ministries as well as congregational programs were examined.

Guiding the "jazz tour" was the Rev. John G. Gensel of New York's Advent Church, who has developed a ministry to musicians and other night workers who cannot participate in normal church life because of late hours and constant travel.

Described at the workshop were projects in congregational evangelism which included ministry to policemen, to university students through art and music, to city areas which have little or no community life, and to factory and office workers. The Rev. J. Bruce Weaver, ULC director of evangelism, conducted the workshops.

War on religion threatened

Communists must continue their un relenting drive against religion, Sovie Premier Nikita Khrushchev told th Communist Party's 22nd Congress a Moscow last month. The Red leade listed religious belief along with "such survivals of capitalism as laziness, drunk enness, hooliganism, greed and incorrec attitudes toward women."

Admitting that "religious beliefs stil hinder Soviet men and women," th Premier called for "propaganda efforts and indoctrination rather than direct ac tion against the churches. At the sam time, an article in the Communist pape *Pravda* noted that Russians had a trad tion of deep religious feeling and tha "many still cling to religion." The artic called for new and mild methods o eliminating religion rather than "closin the churches and throwing out the icons.

Oddly enough, Premier Khrushchev in voked God's name during his six-hou speech when he expressed the hope th powerful nuclear weapons would not b used. "May God grant that we nev have to explode such a bomb," he sai The Red leader is known for his freque use of Biblical phrases. He said durin his U.S. tour, "I attended church schoo as a boy and won a prize from a prie for knowing the gospels by heart."

New film about Jesus

Critical reaction varied widely as *Kin of Kings,* a three-hour color film dealin with the life of Christ, was unrolled o U.S. theater screens last month. Pa eantry and pictorial beauty won prais but distortions and omission of the Go pel story were attacked. Kate Camer in New York's *Daily News* gave the fil "Four Stars" as "fine, fervent and adm ably acted." In the *Christian Scien Monitor,* John Beaufort said the fi

SERMON ON THE MOUNT SCENE IN "KING OF KINGS"
Pageantry without purpose

borrows, rearranges, revises, augments nd at times distorts the Gospels in the nterest of a Hollywood biblical spectacular. . . . The biblical record is submerged n an elaborate pseudo-historical superructure."

Left out of the film were the miracles nd any hint of conflict between Jesus and ne Jewish chief priests and elders. By nowing only the trial before Pilate, the lm evidenced "a determination not to ffend anybody—except perhaps the ancient Romans," Mr. Beaufort wrote. In ne New York *Times,* Bosley Crowther dded that any Messianic message "is rangely lost or confused."

Sharpest critic was Moira Walsh in ne Jesuit weekly *America,* who called ne film a "gigantic fraud" which contains "crucial falsifications. . . . There is ot the slightest possibility that anyone ill derive from the film any meaningful insight into what Christ's life and sufferings signify for us."

Philip Yordan, who wrote the script, elaborated the screenplay into a paperback book published last month. Moviegoers wanting to read the story could thus be spared direct contact with the Bible.

And so forth

Freedom of religion in strongly Lutheran Sweden was pointed up recently as Roman Catholics and Mormons announced plans for new centers. Carmelite nuns of the Roman Catholic Church will set up a cloister in Glumslov, joining eleven other religious orders operating in the country which is estimated to have 26,000 Roman Catholics. Mormons will set up a million-dollar center at Botkyrka near Stockholm to serve their 3,000 members who are gathered into 32 "communities" or congregations.

WASHINGTON

By ROBERT VAN DEUSEN

KEKKONEN AND KENNEDY

THE "BIG TWO" of East-West political leadership are known by the initial K—Kennedy and Khrushchev. A third "K" stepped into the limelight briefly on the Washington scene. He was Urho Kekkonen, president of Finland.

The red-carpet reception given the Finnish leader was out of proportion to the size or political importance of his country. President Kennedy met the visiting head of state at the airport and brought him to the White House in a Marine helicopter. He and Mrs. Kennedy escorted President and Mrs. Kekkonen to the Blair House, where top-ranking dignitaries from other countries are entertained.

THE REASON for the special attention given to the Finnish president was the admiration his country has won by its tough-minded integrity in dealing with its big Soviet neighbor. Yielding under duress to overwhelming economic demands by Russia, Finland has nevertheless maintained its political independence.

At the airport, the two national leaders exchanged public greetings. President Kennedy praised Finland's determination to hang on to its freedom. He said that the Finnish people had become identified in the minds of the American people with "those qualities of courage, fortitude, and perseverance" which have made the reputation of Finland second to none.

The tall, bald-headed Finnish president replied that the invitation for hi to visit the U.S. was greatly appreciate in Finland as an expression of friendshi for the Finnish people. He said he woul take a first-hand look at the scientifi achievement and social progress in th U.S. which he had heard of in Finlan

Kekkonen the man

THIS WAS not Urho Kekkonen's fir visit to the U.S. In 1932, he had com here as leader of the Finnish track an field team in the Olympic games held i Los Angeles. Tall and imposing in statur he typifies the ruggedness associated wit his nation.

At home, Kekkonen is a popular an controversial figure. Elected to Parli ment in 1936 on the Agrarian ticket, h became Premier in 1950 and was electe president in 1956.

He has been accused by his politic enemies of being pro-Russian, becaus he has been able to negotiate favorab loans from the Soviet Union, and went t Leningrad to discuss bettering of trade r lations with Khrushchev and Gromyko.

But during his six years as Premie he stubbornly refused to give the Com munist party any cabinet seats, eve though they were members of the coal tion that gave him his majority. He poin out that he was the head of the welfa center for the displaced people of Kareli when its entire population was dumpe into Finland by the Soviet Union.

Kekkonen's attitude becomes one stiff formality when he is questione about how it feels to live next door Russia, and his eyes blaze when he accused of being pro-Communist. Lik his fellow-countrymen, he has learned live under the Soviet shadow and sha in the toughening of national fibre nece sary in maintaining their freedom.

anada: Boom Challenges Church

New shopping center in Montreal suburb

y Merle G. Franke

Adam Keffer was a determined lay-an who spoke with action as much as ith words. His congregation, Zion, of aughan Township (now Maple), On-rio, Canada, had been without a pastor r 15 years; it was high time that some tion be taken to find a minister for is band of lonely Lutherans.

So the 59-year-old Keffer walked 300 iles to Venango, Pennsylvania, where e annual convention of the Pittsburgh nod was scheduled to meet, to submit person his plea for a pastor. The ar was 1849.

He did not succeed that year. But effer was a man of unyielding deter-ination—the next year he walked again the convention of the Pittsburgh Synod make the same plea. That year his forts were rewarded with a pastor for on Church. (Apparently the walking d not hurt him—he lived to the ripe e of 84 years!)

More than a century after Adam effer's famed walks another deter-ined man is making his constant plea before synodical committees, seminaries, and with individual pastors in the States, to strengthen the Lutheran witness in Canada. He is Pastor Otto Reble, staff secretary of the Board of American Missions. His job is to supervise the home mission work of the United Lutheran Church in Canada.

Pastor Reble has been on the BAM staff since Sept. 1, 1960. Since that date eleven new home mission fields have been entered in Canada, and another ten may be entered within the next twelve months.

If there was an understandable note of urgency in Mr. Keffer's plea a century ago, there is even greater cause today for the urgency with which Pastor Reble appeals for manpower assistance that would enable the Canadian synods to extend the witness of the church through home missions.

Pastor Franke is secretary for English Missions of the ULC Board of American Missions. His office is in Chicago, Illinois.

TRINITY CHURCH, SASKATOON
Population growth sparks building projects

The urgency of home mission outreach in Canada has a sound reason: Canada is growing as never before. The leaping growth in population as well as industry not only excites the imagination, but also spells out a clear mandate for the church to reach this growth before it passes us by completely.

DISCOVERY AND DEVELOPMENT of almost endless oil reserves in the province of Alberta has brought in many thousands of new residents to the chief cities of Alberta. Both Calgary and Edmonton have doubled their population in the past five years. The number of United States citizens alone now living in Calgary exceeds 30,000. Edmonton claimed a population of 120,000 shortly after World War II. Today its population is 380,000, and it is still growing.

In the east such cities as Hamilton and Toronto are experiencing the same suburban sprawl as are the fast-growing cities in the west. The St. Lawrence Seaway provides some of the stimulus greatly increased industrialization also contributing to the expansion. Towns that were once considered somewhat re moved from the cities are now findin themselves considered an integral part o one or another metropolis. Shopping cen ters are breaking into farmland.

But not all the population is confine to the cities. Hundreds of small town spread across the vast expanse of Canad Mining towns, pulp and paper towns, o towns. Often they stretch over hundred of miles without a Lutheran churc among them.

ALL OF THESE FACTORS are joined b still another which is especially relevan to the Lutheran Church in Canada. Hun dreds of thousands of Europeans hav become new Canadians since Worl War II.

Although this immigration has no slowed to a trickle, the fact remains th a great many of these people are of Lu theran background, and should be serv by the Lutheran Church. There are no at least as many unchurched Lutheran in Canada as there are members of t the combined Lutheran churches in th country.

In the light of all this, it is little wo der that the BAM and the United Lu theran synod presidents in Canada a constantly seeking more pastors to ser home mission fields. An excellent st in this direction has been made over t past ten years.

Leaders of the Canada Synod (pro inces of Ontario and Quebec) envision the great home missions potential shor after World War II. From 1951 to 19 39 congregations were organized in th synod. In the Western Canada Synod year 1953 saw the organization of first all-English congregation; seven o

ers have been organized since then, and five new ones are under development under board auspices.

Home mission work is reaching into the far-flung regions as well. A new congregation was brought into being at St. John's, Newfoundland, in June 1960. Presently a board missionary is developing a congregation in the capital city of Fredericton, New Brunswick. A new congregation will soon be born in the far-off town of Whitehorse — first Lutheran church in the Yukon territory.

Recently the Board of American Missions held its fall meeting in Toronto and spent an entire day touring the greater Toronto area to visit the latest mission churches organized in and around that metropolis. They saw Zion Church to which Adam Keffer belonged in 1849. They also saw—through reports and a special evening program—the enormous opportunity for an increased Lutheran witness in all of Canada.

The opportunities are there but it will take imagination and flexibility to meet them. No one pattern or strategy can answer the total need.

St. Lawrence (Beauharnais Locks)
Seaway provides stimulus for expansion

In many Icelandic congregations, BAM assistance consists chiefly in strengthening existing congregations, and pointing to new avenues of stewardship and evangelism development.

Good Shepherd Church, Toronto
The suburbs are growing, new buildings are needed

STAFF SECRETARY OTTO REBLE
Manpower is needed

In Nova Scotia the task of reaching people must include the lonely and scattered rural congregations which look for a temporary shoring up until they can gain new strength.

Along the shores of Lake Superior and of the Great Lakes are the almost endless string of towns too small to support a parish, such as Wawa (pop. 50) or others, like Manitouwadge, Marathon, or Nipigon that you'd have a hard time locating on a map. But in them live people who must be served. Pastor Reble thinks this might best be done by equipping itinerant pastors with a "church-mobile."

ALMOST SURELY the most difficult challenge in Canada is the vast French-speaking population of Quebec—approximately 5,000,000 people—many of whom are virtually unchurched. Pastor Reble is already on the lookout for French-speaking Lutheran pastors.

Adam Keffer would undoubtedly rejoice to see what is happening in the Lutheran Church in Canada today.

He would also add a loud "Amen!" to the words of Canada Synod Mission Director Norman Berner who recently wrote, "God alone knows what the next decades hold for the expansion of His Kingdom . . . in Canada. But as far as the human eye can see, the prospects are limitless . . . the bursting cities, the developing northland, the French-Canadian area—all these invite and challenge us to 'preserve and extend the Gospel.'"

NEW PLANT, NEW TOWN, NEW MISSION
International Nickel Co. plant in Thompson, Man., sparks development of new town, 400 miles north of Winnipeg. BAM will enter field next year.

Ministry with a Difference

This man about to jump from an airplane is a United Lutheran pastor. Here is his story:

By Robert E. Huldschiner

A CHAPLAIN'S MEMORIES are like a loose fabric woven of threads of many colors.

There was the night in Frankfurt, Col. John O. Woods recalls, when a high American official in Germany came to his apartment, a grey man with a worried look, and said, "I need you. I must sign the death sentences of German war criminals tonight and people are begging me not to sign. The families of the condemned men are after me. But I can't help it. I must sign. Will you pray for me?"

They prayed together, then, two men bearing a load they could not avoid carrying and asking forgiveness for a deed that must be committed. Then the official said, "Thanks, Chaplain, and now let me go and say hello to Mrs. Woods."

THERE WAS the afternoon, last Labor Day, when the chaplain was getting ready to take his son to the baseball game on the post when the telephone rang and the general's aide asked him to come over and help a man in trouble. The sergeant's wife had run away, taking the three children with her, and somebody with authority had to get the machinery moving to help him find her. "It's in a case like this," says Chaplain Woods touching the insignia of his rank lightly, "that the eagle counts."

But after the "eagle" had helped find the woman, it took the cross on the other side of the uniform collar to make both man and wife understand you can't run away from a marriage that has run off the tracks. He spent two days with them, on and off, until they went out of his office together, quietly, side by side.

THERE WAS THAT cold April morning in 1945 outside the Nuremberg jail where the war criminals would later await their fate. He was Division chaplain with Patton's Third Army then, and had stopped his jeep to talk to the men on a reconnaissance unit. They asked if he

would hold service for them and he said, yes, and, where?

They pointed to the prison and told him about a chapel inside and rang the bell at the locked gate. A man in a threadbare grey suit came out and asked politely in good English what they wanted. The chaplain looked into the drawn face of Dr. Hanns Lilje whom he had once heard preaching at a Lutheran gathering in the Midwest.

Dr. Lilje, not yet a bishop but already a church leader of world stature, had been a prisoner of the Nazis and now was in charge of the Nazi prisoners, keys dangling from his hand. Years later, the bishop of Hannover would tell an American congregation how they met and how the American officer took off his helmet and greeted him, the German, at a time at which military law forbade such courtesies to enemy aliens.

Chaplain Woods does not remember that he took off his helmet, but he will say that the appearance of the man in the threadbare suit at the gate of the bomb-wrecked prison gave him the sense of membership in a communion of believers that could not be torn apart by the most advanced instruments of destruction. "We never did use the chapel," he says, "it was shot to pieces."

WHY DOES A MINISTER become a military man? Col. John O. Woods, a small man with not an ounce of excess weight on his trim frame, will give some answers. And they're needed because there's confusion in the minds of some people as to why a pastor may leave his parish and put on a military uniform.

What happens to a pastor's denominational identity as he prepares to minister to soldiers of various church affiliations, they ask, and how does he resolve the problem of living under two authorities, that of the military and of the church?

Woods today is senior chaplain of the 18th Airborne Corps at Fort Bragg, N. C., with a host of chaplains under his supervision. When you ask him about the problems he looks at you sternly and says, "You can't be a maybe man in the Army. You face your problems. You solve them the way you see it. You may be wrong. But you act."

THE MAN WHO looks as Anglo-Saxon as his name sounds is of Pennsylvania German descent. The family name once was Busch. His ancestors fought in the Civil War and received a land grant in Nebraska.

Woods' father was a pastor of the Pittsburgh Synod. He had gotten into the ministry the hard way, fighting for an education against odds, and had been ordained at 34. He was a good pastor and a hard worker.

The mother had all the warmth. Born in Denmark, she had become a nursing deaconess and married Pastor Woods while she was at the far end of her thirties. They had five children, two boys and three girls, in rapid succession. John was born in Laramie, Wyoming, but remembers his boyhood years in Nebraska, West Virginia, and Pennsylvania where the family lived in large, old parsonages that were always in need of repair.

He was sent to work on a farm when he was 11 but ran home from the first job because the farmer was a stern man with no heart for a young boy's mind. His father was disappointed but understood. He sent him to another farm where he did better.

The guiding influence was mother's. John Woods recalls her healing hands and her intimate, informal prayers. I heard him pray at a chaplain's convocation in Washington and wondered how

Before the jump . . .

. . . After the service

nan of such military bearing could find uiet words of such simplicity to say so nuch about the God who comes into he lives of little people and lifts them ut of the drabness of day-to-day ex-stence.

YOUNG WOODS got appendicitis while vorking on the farm and was taken to he hospital just in time. But he suffered everely and that's when he decided "to edicate my life to God." The man of 4 still considers the schoolboy's pledge s the binding commitment of his life.

He went to Thiel College and Chicago eminary, was ordained by the Pittsburgh ynod in 1931, and spent four years as astor in Coudersport, Pa. In 1935 he vent as chaplain in the Reserve to Civil-an Conservation Camp headquarters in alem, Va. Four years later he became a egular Army chaplain.

He went overseas with the 80th In-antry Division in 1942. He didn't have o be on the front line. It came to him. His jeep was shot up, and at one time e spent nightmarish days in a Lorraine illage mined by time bombs. His sta-ion was near an advanced hospital unit hat received battle casualties for emergency surgery and processing. He saw a much-wounded and much-decorated friend die of embolism after minor surgery and learned to live in this peculiar world of men at war where words are less needed than action. In his case action meant to be where men suffered.

He wound up in Czechoslovakia at the end of the war, went back home to chaplains' school and other assignments, returned overseas in 1949. He was Frankfurt post chaplain, saw the Berlin airlift, did a state-side tour of duty as Second Army chaplain in Fort Meade and went to Korea as Eighth Army chaplain where he received a commendation for outstanding service which included providing for translation and publication of the Bible in Korean.

IN 1956 THE ARMY was looking for a chaplain for the 18th Airborne Corps. He had to have rank, stamina, and a desire to jump out of an airplane. Woods, a full colonel, accepted the job. Any man belonging to an airborne unit must make at least one parachute jump every three months. Woods went to Fort Bragg for training.

The youngest man in his unit was 17.

1,000 . . . 2,000 . . . 3,000 . . .

. . . 4,000

You've got to think

He was 48. The drill sergeant was the supreme authority. The first morning he ordered the "man with the unbuttoned rear pocket" to drop out of formation for ten push-ups, and the Rev. Col. Woods dropped out and fell on his hands to execute the order.

It was two weeks of push-ups, sit-ups, squat-jumps, and no walking. Everybody ran wherever they went. They practiced the "vigorous exit" (pushing out of the plane door to jump clear of the craft) from the 34-foot tower, and then came the first jump. It was a September day, the plane was a C-119, and the signal to hook up the static line and prepare to jump came at 1,250 feet.

He was Number 2 in the group of 35 men and he says they were tense but eager to go. He made his "vigorous exit" and felt the air rush into his face. Hands clapped on the emergency chute, he counted the regulation "one-thousand, two-thousand, three-thousand, four-thousand" and threw his head back to see the chute blossom out against a blue sky. He knew the joy, then, of a man who had done his duty and had done it well, and concentrated on the job of landing.

He's made 80 jumps so far and every one is different. "You've got to think," he says. But he has total confidence in the people who supply the equipment and have taught him the art of jumping and he has confidence in his own abilities. (So does his wife who considers his jumps an occupational hazard and calms her nerves on a training day by doing a lot of work around the house and assuring herself that the man knows what he's doing.)

But Woods never relaxes. "You've got to be alert," he says, his grey eyes flashing. At his last jump he knocked his wrist against something and he doesn't know what it was, but he's wary of mistakes or faulty positions or slow reactions because in the air a man can be wrong only once. He says the men who are wrong once make an exceedingly small percentage of the whole. Basic training is tough enough to wash out the man who'll lose his nerve at the wrong moment.

As chaplain of one of America's first line emergency units, Col. Woods is deeply conscious of his essential offic

)th as pastor and as an officer. He)es not divide the two but sees them)mplementing each other. Most of his)mmanding officers, he says, have the me understanding of the chaplaincy gardless of their attitude toward the hurch.

He expects a chaplain under his com- and to conduct himself accordingly. A haplain who tried to get around the jump nd rode a jeep while the corps was on h 89-mile training march was gently ld that he would do better elsewhere. oldiering, he says, must be part of the fe of a pastor-to-soldiers.

He believes so strenuously in physical :ness that he never goes through a door his home without practicing a chin-up n the way, and Mrs. Woods claims that e ceilings in the Woods' quarters bear ie scars of the colonel's head-on colli- ons with the plaster.

He lives, says the colonel, in a man's orld. There are two kinds of men, iose who lead and those who must be d, and there's no doubt in his mind iat an officer in the U.S. Armed Forces a leader. "You have to be a man."

He is equally positive about the fact iat a chaplain must be a compassionate uman being, totally devoted to serving s fellow man. "I pray to be the best rvant I can be," he says.

He spoke to the chaplains in Wash- igton about their job as that of the "gar- age detail," doing unpleasant things that eed be done, and doing them well. A haplain, he says, must be "a professional ian." He must know his job. And he ust get along with others in a world of ilitary orders and of a gentleman's code f behavior

His co-operation with Roman Catholic haplains (his deputy is one) is smooth. le realizes that the Lutheran liturgy may normally take a back seat in the exercise of his ministry but he does not see it as a major factor in a man's decision to stay in the chaplaincy. "What counts is not the liturgy but the Savior."

In his low-key sermons and prayers he makes it clear that the Savior is uppermost in his mind. That excellence is needed to serve him as a pastor to military men is simply due to the requirements of the job. There are no cracks in the colonel's armor—hesitations about the work he's doing or second thoughts about mixing the military with the religious. He's no maybe man.

It's helpful listening to him if you want to assess the liabilities and opportunities of the military chaplaincy. The liabilities, for the man not qualified, are many. The opportunities for the right man are big. The U.S. Army and Navy have just asked for 15 more ULC chaplains by Jan. 1.

There's a ULC consulting committee on the military chaplaincy that passes on applications of pastors who, after endorsement by their synod president, want to go into the military. The list of required qualifications is impressive. One out of every four applicants fails to make the grade. "It's not that most of those we reject wouldn't make out all right," the committee says, "but we aren't taking any chances."

This statement would have Col. Woods' full endorsement. In a man's world where instruments of destruction are everyday equipment, taking chances is clearly out of place.

And it takes the best a man's got to be able to speak with conviction of God's love and forgiveness to men trained in the profession of arms who may be ordered tomorrow to fight and die in a world of hate.

The Courage to Be Wrong

Early Christians turne the world upside dow Will future generation say of us: They mea well, but they wer afraid to rock the boa

By Robert M. Herhold

A young man who had been studying for the ministry decided to quit seminary and enter law school instead. He had been under considerable strain because the decision did not come easy. But he was becoming increasingly sure that instead of becoming a pastor he should become a lawyer and go into politics.

The decision hit his family hard. His parents had not anticipated this change of mind, and his mother explained tearfully, "I only hope this is God's will." Perhaps she'll never get a definitive answer.

When people speak or write abo God's will, three questions should raised:

Do we ever know for certain wh God's will is?

Does God's will include more than o alternative?

How does God accomplish his wi

The mother of the young man w changed his mind never came out a said it, but she did feel quite strong that God's will for her son's career w the ministry, not politics or the law. I sure that most pastors feel that it w God's will that led them into the mi istry.

But other young men have felt, with equal intensity, that God wanted them to become lawyers, or doctors or businessmen or laborers.

Ask someone how he knows that a certain decision he reached was in conformity with God's will and usually he'll find it hard to explain his reasons. (If he has a glib answer, beware!)

It is never easy to know what God's will is. People who spend much time in prayer and meditation are generally reluctant to say that a decision they took coincides with the will of God. Even our Lord in his struggle in Gethsemane was not sure what his Father's will was.

Because of our human limitations, we can never know with certainty that what we are doing is what God wants us to do. "My ways are not your ways," says the Lord. One of the consequences of our sinful nature—our separation from God—is that we are blinded by self-interest from fully seeing or doing the will of God.

THE THIRD PETITION in the Lord's Prayer is a recognition of this state of affairs. When we pray, "Thy will be done, on earth as it is in heaven," we are acknowledging that God's will is often not done by us. Theologian Herbert Girgensohn calls this petition "a prayer against ourselves."

But we must choose and we must act. For to do nothing is still to make a choice. The gospel assures us that even though our choice may not be the best one and even though our actions may be far from perfect, there is forgiveness. This knowledge of God's mercy can give us the courage to act in the face of uncertainty.

People may easily be led to believe that if there are two or more choices, only one of them can coincide with God's will. We say that it is God's will for a young man to be a minister or a lawyer. But we forget that God might use the same man in either calling, or in a third one, or fourth.

We are more eager to handcuff God than we are to surrender to him. Paul reminds us: "We know that in everything God works for good with those who love him." The question isn't so much whether the young man chooses the ministry or the law, but what kind of minister or lawyer he will be.

The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done by us also.

WHEN IS THIS EFFECTED?

When God frustrates and brings to naught every evil counsel and purpose which would hinder us from hallowing the name of God, and prevent his kingdom from coming to us, such as the will of the devil, of the world, and of our own flesh; and when he strengthens us, and keeps us steadfast in his word and in the faith, even unto our end. This is his gracious and good will.

From the SMALL CATECHISM, Part III, The Lord's Prayer

THE INTENT of the heart (*Blessed are the pure in heart*) is more important than having an uncanny ability to make the right choice. "Those who love God" have the courage to choose when things are uncertain, because they know that God works for good.

Luther says in his explanation of the third petition: "The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done by us also."

Girgensohn points out the significance of the words, "by us." This means that we are not passive lumps of clay in the hands of an almighty potter, but that God gives us the freedom either to work with him or to work against him. Surrendering to God is not a denial of our personalities but the biggest fulfillment of them.

The Hindu religion believes in reincarnation, the doctrine that the soul reappears after death in another and different bodily form. Christians don't believe that we return to earth in another bodily form, but we do believe that Jesus Christ becomes "reincarnated" in people today. Christ does his work through us. This is what Paul meant when he exclaimed: "Not I but Christ who lives in me."

Martin Luther spoke of Christians becoming "small Christs" to their neighbors.

WHEN JESUS CHRIST was on earth, he became so involved with people that he was often criticized for associating with the wrong kind. This criticism can still be heard. A policeman once told the pastor of a church in the midst of slums, "Pastor, that's no place for a Christian church."

Too often we have fled from the mess of the world rather than getting boldly into the very midst of it. When Jesus withdrew from the pressures of life to pray and meditate, it was no retreat into an ivory tower but an attempt to regain the strength he needed for his ministry in the streets and market places.

God does his will by us when we trust him enough to become involved in the struggles and problems about us. It was said of the early Christians that they "turned the world upside down." Will the future say of us: "They didn't want to rock the boat"? Christians once spent time in Roman arenas. We dare not spend the 20th century in the bleachers.

THIS MEANS that church members may have to forsake the church bowling team or the parking lot committee in order to spend time at a precinct meeting of their political party.

If God's will is to be done by us in this nuclear age, we are going to have to know more about the UN than we do about Miss America, and care more about the world crisis than we do about the World Series.

When we ask, "Whose will be done?" let us keep those three insights clearly in mind:

We can never completely know God's will. But because of the gospel of God's forgiving love, we may dare to act. We should decide wisely, but we are saved from a final "paralysis of analysis."

God's will often includes more than one alternative. God can, and does, use the second, third or fourth best choice as well as Number One.

God's will is done without our prayers, but it is done *by us* as we trust him enough to become involved in the uncertainties and ambiguities of life. Because of the gospel of forgiveness, we need not be ultimately concerned with our own purity. We can even risk becoming sinners for the sake of doing his will.

THE RISK OF POPULARITY

HAVE WE BEEN TRAPPED by our desire to be liked? Americans especially demonstrate this trait, as though we were insecure and needed to satisfy our hunger for applause. We develop public relations experts, we eagerly ask newcomers to our shores what they think of us, and when we discuss foreign aid it is liable to be on the basis of whether it will win us friends instead of meeting a challenging need. We want to be understood.

In this kind of a world crisis it isn't necessary to be understood. It is necessary to understand.

THINK OF THE TAWDRY confessions of naïve embezzlers, listen to the poignant stories of young people involved in gambling episodes, hear the explanations of the deeds of youthful rioters or their elders who do nothing and in almost every instance there will be the haunting question, "You do understand, don't you?"

Let us understand the prophet Amos. He didn't care a fig for popularity. He had a burning message, and he was a man with a mission. He stood before the authorities of his own day to condemn their rottenness and point them to righteousness. He understood the situation.

OR HERE IS John the Baptist. He lived in a time when he saw the rulers winking at morality and defiling all that he had known to be righteous. This he wanted men to understand.

So Jesus could say with utter candor, "I am not mad. I am honoring my Father and you are trying to dishonor me. But I am not concerned with my own glory; there is one whose concern it is, and he is the true Judge." There was a fact to be understood; it wasn't necessary to be understood.

Perhaps this has been our problem. We wanted to win friends and influence people. We thought we could do it by pretense, trick of the trade, slick-paper advertisement. Sometimes it seems to work. Sometimes it boomerangs. We only trick ourselves.

IT'S NICE TO BE ADMIRED. It's fun to be applauded. It's satisfying to be appreciated. It's rough to be criticized.

Yet the worst fate of all, would be that of throwing away God-given opportunities in the search for truth and righteous peace, simply because we were too concerned with being popular. We are not in the world to be loved; we are here to love. We are not here to be served, but serving. It is essential that we understand.

—RALPH W. LOEW

FIVE MAKE A FAMILY

Visitors

WE HAD a new family at church Sunday. Newcomers to our area, the Allertons, live in the new housing development on Riverdale Road. I met Mrs. Allerton at the supermarket a few weeks ago. Now she and her husband and young son turned up at church.

I had mentioned our church when I drove her home from the supermarket. Mrs. Allerton said they would be attending a Protestant church, and that they were unacquainted with any churches, since they had just moved to town.

WHEN THE SERVICE was over, I edged through the crowd until I was in speaking distance. "Good morning, Mrs. Allerton," I said. "So good to see you again."

"Oh, Mrs. Melton, I hoped I'd see you." Mrs. Allerton gestured to the man beside her. "Mrs. Melton, my husband. And here's our son, Steven."

"Good morning, Mr. Allerton. Hello, Steven," I said. "Here's our daughter, Sue. Sue, this is Steven Allerton. This is his first visit here. Maybe he'd like to see some of the things on the Sunday school bulletin boards and the equipment in the primary department."

Sue was pleased to be Steven's guide. Anything that puts younger children in her charge is fun.

Dan approached. "Oh, Dan," I said. "Remember I mentioned Mrs. Allerton, whom I met some weeks ago? Here she is, and her husband." I made the introductions, and we chatted as we moved toward Pastor Ittel at the entrance doors. Here I went through introductions once again.

I am always proud of our pastors. Both Pastor Ittel and Pastor Hanson are so friendly in greeting new people at church. That's part of the reason why people return a second and third time and eventually join the church.

Pete and Sue and young Steven joined us at the parking lot. "You have a car?" Dan asked Mr. Allerton.

"Oh, yes." Mr. Allerton gestured to the lines of cars. "My wife was glad for the lift Mrs. Melton gave her the day she had no car and such a load of groceries to take home."

I DREW Mrs. Allerton aside. "I've thought about you and wondered how your boy liked his school and whether you were making friends in the housing area."

"Yes . . . to both. Steven likes school. His class is friendly. And I've joined a club—a bunch of newcomers like myself."

"I would like you to come for morning coffee," I said. "Steven's in school. You said you usually have the car during the day. How about Tuesday morning?"

"I'd like to come," Mrs. Allerton said.

"Come early, then you can leave in plenty of time to be home for Steven's lunch time. If you want to bring any work, do. Mending or knitting or such. I'll ask my neighbor, Claire Mawson. She and I often do small jobs while we have coffee."

"I always have mending," Mrs. Allerton smiled. "Steven is hard on socks . . . pants . . . everything."

"Like Pete," I said. "But he's better now. More clothes conscious."

"Mrs. Melton. . . . Oh, Mrs. Melton!" Someone called from the side entrance of the church.

I TURNED around and saw Mrs. Hanson, our pastor's wife. "Good morning," I said. "What's up?"

Mrs. Hanson had a folder in her hand. "Mrs. Melton, would you give this to Karen when she is home or when you drive to the college? It's a folder of choir music. She said something about wanting to borrow it to show the music to their choir director at college. I'm so glad that Karen is in the college choir."

"We are, too. She's always liked choir work. Mrs. Hanson, here is a visitor to our church and a new resident in the town, Mrs. Allerton." I made introductions again and explained to Mrs. Allerton that Mrs. Hanson was the wife of one of our pastors.

"Mrs. Allerton has a son in second grade," I said. "Her Steven must be two or three years older than your son, Kirk."

Mrs. Hanson and Mrs. Allerton smiled at one another. I had an idea. "Are you free for coffee on Tuesday morning?" I asked Mrs. Hanson. "Mrs. Allerton is coming to my house. Could you join us?"

"Tuesday? In the morning? Yes, I could come. I'd like to. We always have a good time at Mrs. Melton's home," Mrs. Hanson said to Mrs. Allerton. "And she a good baker!"

"I said *coffee,*" I laughed. "But maybe I'll mix up some cinnamon rolls or a coffee cake. Dan and Pete and Sue like it when I have coffee guests. They know I always bake enough for them, too."

"And, Steven, see this big tree?" Sue was still acting her role of guide. "Sometimes in summer church school we have class under the tree. Our class had a picnic here last summer."

"Aw . . . he doesn't want to hear about church school," Pete protested. "Tell him about scouts or our baseball team or the church basketball league. Boys' stuff."

YOUNG STEVEN ALLERTON seemed a bit dazed by all the attention. He was silent. His mother took over. "Steven is a bit shy with older children," she said to me in an aside. "But he's made some friends in the apartment house. One boy, about a year older, is his idol. Your Pete probably seems like a man to Steven. He's about twice as old."

Pete overheard and grinned. "He'll soon be my age," he said. "I could teach him a lot . . . about baseball and football and basketball . . ."

"I'm sure you could," Mr. Allerton said.

Mr. and Mrs. Allerton moved toward their car. Mrs. Allerton turned back to speak to me. "I look forward to seeing you and Mrs. Hanson and Mrs. . . . Mawson. Was that the name? Shall I come about nine-thirty?"

"Fine," I said, as I waved good-bye.

"Well . . ." I settled beside Dan in the car. For once Pete let me have the front seat! "Aren't they a pleasant couple? I hope we'll be getting to see more of them."

"We will," Dan said confidently. "I overheard Mr. Allerton ask one of the ushers if there were a Bible class for adults to attend while their children were in Sunday school."

"And just watch Mom conduct a one-woman membership campaign!" Pete laughed. "Tuesday she'll put the pressure on over the coffee cups."

WORSHIP NOTEBOOK

THOUGHTS ON EUROPE — 1961 (Part 5)

IF THE LETTERS I get on Protestant-Roman Catholic relations is any indication, some people are of the opinion that Lutheranism is on the verge of selling out to the Pope. One woman wrote, "When I read of what poor Luther suffered at the hands of the Roman prelates, I shed tears. If the Roman Church thought they could get away with it, they would still be burning us Protestants at the stake . . ."

Some persons realize, however, that things have changed a lot since Luther and Leo X exchanged verbal brickbats across the Alps more than 400 years ago. "Unchangeable Rome" is changing. While she may continue to make her demands, we ought to recognize the signs of this change. To analyze these developments we need level-headed thinking, tempered by love, not with shouting outmoded slogans.

SEVERAL YEARS AGO I was told that there were small brush fires springing up in the Roman Church which, if left unchecked, might produce blazing flames of reform. One of these was the liturgical movement. A Roman Catholic friend suggested that I keep a weather eye on this, for "great things could happen."

Anyone who is only slightly familiar with worship in the Roman Church knows that there is much to be desired. Few Romanists know the words that are used in the mass. Even with liturgical "ponies" that set an English translation alongside the Latin, the people do very little participating in the mass.

For the bulk of them it's far easier to "tell one's beads" or direct one's entreaties to a near-by plaster saint. Whe music is used with the mass, it takes muc longer. A priest mumbling through th missal attended by one server can mov a lot faster than a priest accompanie by a choir singing extended chants an a few sentimental hymns. That's wh most of the Roman Catholics in m neighborhood tell me that they go to th low mass rather than the high.

Then too there is the elaborate "ginge breading" of the liturgy and of the churc building itself. Medieval ceremonies ma be beautiful, but they mean nothing mo than a romantic attachment to the pa for the average Roman. The same is tru for the statues and shrines which dot th side walls of the average Roman churc

The revolution of the liturgical mov ment promised to change much of thi But the trouble was that while a fe brave scholars and pastors were talkin and writing about what was wrong wi worship, few fruits were born on th parish level.

I HAD HEARD that the church in Franc was in the forefront of this program t make worship more meaningful to th people. Under leadership of the la Archbishop of Paris, Cardinal Suhar significant experiments were being co ducted in the most unlikely places in th city. And certainly the most unlike place to initiate liturgical reform in Par was a church in the middle of the Lati Quarter, the left-bank section inhabite by the students at the Sorbonne.

If you cross the Seine and stroll alon the Boulevard St. Michel at almost an hour of the day or night, you'll find

rowded with people Everything one ight expect to find among a belligerent, phisticated, cynical younger generation here in abundance. The sidewalk cafes e packed with bearded beatniks and uffant-crested imitations of Brigitte ardot. Art students sketch chalk "paint-gs" on the sidewalk, leaving a small ace marked *"Merci*—Thanks—*Danke"* r the expected coins. Far into the early orning hours life keeps pace with sound.

JUST OFF the boulevard, and ap-oached by winding, dirty alleys, fronted smelly little bistros each equipped ith a blaring jukebox, is the Church of . Severin. Hidden from the noisy life l about it, you'd expect that it might e nothing more than a relic of other ays, quiet except for a handful of old omen attending Sunday mass.

The church is not much to talk about. ating from the 13th century, it looks if the property committee has not made substantial overhaul in thirty or forty ears. Tiles are missing from the roof, stained-glass window shouts a gaping le, and even the little garden alongside e church looks like nothing more than brave but almost futile attempt to give lor to the drab surroundings.

But this church is different. It was st before nine o'clock on the first Sun-y morning in September when I ar-ved. The signboard indicated that at 9 ere would be a sung mass, and at 11 a id mass. Certainly, if people were go-g to come, they'd take the later service. The church was packed. In the nave, e side chapel, and in the ample am-latory surrounding the apsidal sanc-ary, almost every seat was taken.

In the sanctuary a plain wooden table od in the center of the space, closer the people than to the rear wall. There as no communion rail. Two micro-phones stood on either side of the sanctuary at the topmost step. It appeared that a stone grill or wall had at one time separated the sanctuary from the space in the apse. This was now gone (scars on the stone pillars attesting to its former position), and so all who sat about the altar had a full view of what went on.

The furnishings on and about the altar were simple. A processional crucifix stood in a socket on the nave side of the altar. Two low, squat candlesticks occupied positions at either end of the table. Just before nine o'clock a layman came in and removed these objects and took them to the sacristy.

While he was doing this, a priest in cassock and surplice (without lace and very much like one worn by a Lutheran pastor) announced to the congregation that the choir was on vacation and that all who were so-minded should take places in back of the altar and help to sing. About 30 or 40 men, women, and children complied.

THERE WAS a casual attitude about the service. Few people knelt to pray before the service. They stood in their places just as German Lutherans do. Nor were there many women wearing hats or even handkerchiefs on their heads.

At nine o'clock the procession, including several clergy—among them a Negro—in simple surplices, entered the church to the singing of a hymn. Everybody was singing. The preliminary confession was conducted from the nave side of the altar, and then the celebrant went around the altar to face across it the people for the rest of the mass.

One of the priests stood at the mike on the Gospel side of the church and with much arm-waving led the congregation in SINGING the entire mass. In the ambulatory another priest led the choir

in the chants. At the Kyrie, petitions were read in French, to each of which priest, choir, and people responded with the ninefold Greek words of the Kyrie.

Lessons were read in French, as was also an excellent sermon delivered by the celebrant from behind the altar. The emphasis he made was that too many "Catholics" think of the mass only in terms of the sacrifice of Calvary. In reality the supper takes its fullness of meaning from the Resurrection.

I WAS INTERESTED in the prayers which we call the Prayer of the Church, "for all sorts and conditions of men," as the Anglicans put it. A looseleaf notebook in the back of the church permitted worshipers to enter their requests for prayer. At the proper time three laymen stood in the front of the church reading these requests, which had been gathered into several categories, and the celebrant at the altar offered appropriate prayers.

Before the service people desiring to commune had had opportunity to indicate their desire in the back of the church. Taking a small communion host from one vessel and placing it in another determined how much bread was to be consecrated. This vessel, together with the cross and candlesticks, had been borne in procession to the altar.

The mass continued with the Preface. I was pleasantly surprised to hear the celebrant say ALOUD the entire Canon. This is the long prayer in Latin, containing the words of institution which is marked by the elevation of the elements and accompanying ringing of bells. There were no bells rung at St. Severin's.

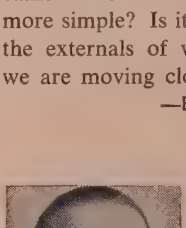
PEOPLE CAME to the altar in great numbers to receive holy communion. They have been taught that the Eucharist is a meal at which they should eat, not simply watch. Communion was received standing. Equally important was the strong congregational participation. As one man, the congregation sang the creed in Latin.

Two hymns struck my fancy. One was a French version of the tune of Dundee (*Service Book,* 181) sung at the communion. The recessional hymn was a paraphrase of Psalm 122 with a lilting tune which is still ringing in my subconscious.

SINCE MY RETURN to the U.S. I have found a small paperback book prepared by the Community of St. Severin, *Christians Around the Altar* (Fides Press). In the back of the book there is a "Note to the English Edition" which says that the innovations described earlier in the book have been discontinued under the present archbishop. Looking at these proscriptions I find that they have not been followed and that the experimentation with the mass which I observed that Sunday is still in force.

All this makes me wonder: wouldn't it be something if Protestant worship became more formal and Roman worship more simple? Is it possible that, so far as the externals of worship are concerned, we are moving closer together?

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Alcohol

QUESTION: I have come to dislike my father very much. Some young people dislike their parents because they won't

low them to do this or that. My reason different. My father is a drinker, and can't stand the stuff.

My mother can't either, but she has ot influenced me against him. She gets ngry when I say things about him which should not. I get so mad when he drinks at I can't see straight. I used to wake at night when I was going to school d hear him downstairs. He and some her men play cards—all of them drunk. hen I was supposed to get up and go to hool.

Now I am out of school, but my dislike growing stronger. I don't want my tle brother to go through the same ing. At present my father leaves home n Friday and returns on Sunday or Mon-ay—every weekend. God only knows hat he does.

My mother is at the end of her rope, nd I have lost mine. They don't know am writing this letter. Am I wrong in eling like this? If I am wrong how can correct my feelings.

REPLY: It is natural that you and your mother feel as you do. To have to endure drunkenness in a home is a severe trial. But correspondence or the printed page is inadequate help toward the solution of such a problem. Your father needs on-the-spot counsel and assistance. But there are a few things which may be said.

1) Go to God in prayer and continue in prayer. Ask him to help you and your mother to assume understanding, sympathetic, calm attitudes. This will be difficult but it is necessary. You may have much to endure before there is a change. Ask God also to help your father in his own way.

2) In a calm and affable manner have a talk with your father. Don't censure him, but lay the total situation before him, including all the torture and unhappiness his actions are causing. Appeal to him to break with his companions and with alcohol, and tell him how much it would mean to you and the family. Remember, however, that the habit is emotionally reinforced, and it will mean a terrific struggle, which cannot be won without divine help.

3) Try to induce your father to seek the aid of *Alcoholics Anonymous*. Then give every possible encouragement, for the opposite will not help. Kindness should be part of the treatment.

4) It may be that a psychiatrist can help, but take the other steps first. Your family physician can point you to the right doctor.

Do not become impatient, but persist in this worthy undertaking. I am sure God will help and sustain you.

Conflicting viewpoints

QUESTION: I have to handle a good many discipline problems while Paul is away. When he returns he frequently censures me for what I did. What am I to do?

REPLY: In any case when such a difference occurs you and Paul should talk it over calmly, not in the children's presence. If then it is necessary to back-track, the change can be explained to the child concerned. In some cases, with neither person really at fault, there may be honest difference of opinion.

Such dilemmas may be settled by discussion and compromise. If there is a basic difference of viewpoint, or if a personality conflict is involved, it may be advisable to enlist the help of some mature person who can look at the whole situation objectively.

BOOKS

THE NEW PEALE

The Tough-Minded Optimist. By Norman Vincent Peale. Prentice-Hall. 246 pages. $3.95.

Dr. Peale is still developing. In this book there is an occasional emphasis on sin and salvation, quite in line with historic Christianity, and a few touches of nostalgia for the old-fashioned Protestantism of middle-western small towns a generation ago. One may surmise that Dr. Peale has been hearing a few of Billy Graham's sermons.

The bulk of this book, however, consists of the familiar Peale formula. The "optimist" in the title is the positive thinker ("optimism is positive thinking lighted up"). In one of the numerous autobiographical sections of this book Dr. Peale explains where he got his formula: ". . . from the Unity Movement, from Science of Mind, from various metaphysical teachers, from Christian Science, the Oxford Group and Moral Rearmament. Glen Clark, Starr Daily, and Sam Shoemaker . . ." Under these influences he turned away from the theologians whom he considers out of touch with life as it is really lived.

Most of the book consists of positive thinking ("One way to cultivate your potential inner tough-resistant quality is simply to hold a firm mental picture of yourself as possessing it. Practice 'seeing' yourself, not as weak, wishy-washy and vascillating, but as strong, controlled, purposeful. You tend to become just what you picture yourself as being").

But there are several unusual autobiographical chapters in this book. One is Dr. Peale's story of how he got into and out of the 1960 presidential campaign, and another is about how he survived a sharp round of egg-head criticism a few years back. He quotes an example of this criticism, from Dr. Robert E. Fitch: "Peale's stuff is pure magic about as totally divorced from genuine Christianity as you can get." Such criticism doesn't affect Dr. Peale anymore, he says.

In a closing chapter, "the tough-minded optimist looks at the church," Dr. Peale defends the National Council of Churches against those who call it a Red front, saying that "perhaps there are a few, a very few [in the NCC] whose Communistic or fellow traveler leanings may be suspicious; but they have never been in executive responsibility . . ." But, says Dr. Peale, there is "a small nest of what you might call starry eyed do-gooders who in their social-political crusading zeal are actually weakening the influence of this great church body." And Dr. Peale explains, he knows how such people operate since, as he reveals, there was a brief period when he himself was a social gospel propagandist. G. E. R.

CATHERINE MARSHALL'S STORY

Beyond Ourselves. By Catherine Marshall. McGraw-Hill. 266 pages. $4.95.

Mrs. Marshall (now Mrs. Leonard LeSourd) has steadily moved up to top rank in the inspirational-book industry. She is a brisk, modern-day mystic who has worked diligently at personal experience of the realities of Christian faith and life.

In this book she shares numerous events of her own life with the reader, relating them to such themes as forgiveness, God's guidance, faith healing. Her stories are very smoothly told and should provide considerable lift for baffled or disturbed readers.

COMPLEXITIES OF GENESIS

Genesis: A Commentary. By Gerhard von Rad. Westminster. 434 pages. $7.50.

This treatise by a prominent Old Testament scholar in Germany puts much emphasis on the theological significance of the material. God's purposes, and his activities to promote them, receive much attention. It is made clear that these purposes include both the establishment of the chosen people and the ultimate outreach of blessing to all mankind. But sometimes (as in the birth of Jacob's children) it is recognized that

rrative may have no religious framework. Due consideration is given to the various ands of tradition that are embodied in e book, and to the divergencies and in-nsistencies they present. One result of e long and complex literary history is the equent presence of several meanings and theological values in one narrative. Partly because of this, also, many uncertainties and problems exist in the reasons for various acts, and hence in their significance. The author emphasizes that the message of an individual story must be seen both in itself and in its relation to the whole.

Give BOOKS to stir the heart and inspire all of life

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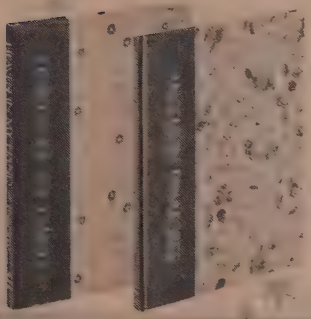

ANGELS IN PINAFORES
HEAVEN IN MY HAND

ALICE LEE HUMPHREYS. Written by an understanding first-grade teacher, these two books are sheer delight to read. Miss Humphreys' youngsters will capture every adult heart with their innocence, boundless imagination, and disarming frankness. Attractive gift books with floral cover design—for those who like children. Each, **$2.25**

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JOHN KNOX PRESS

publisher of the LAYMAN'S BIBLE COMMENTARY

The narratives have a background of historical reality, but cannot be taken with exact literalness. The stories of the patriarchs are the "literary expression of tribal recollections"; but the individuals are by no means just the personifications of groups.

For the most part the translation, by John H. Marks, is good; occasionally a word or phrase is not very clear.

HAROLD L. CREAGER

Southern Seminary

CLERGYMEN IN UNIFORM

The Service of Chaplains. By Daniel B. Jorgensen. U.S. Government Printing Office. 344 pages. $3.

Chaplains in the armed forces often consider themselves the forgotten men of the church. At least there is no lack of written records regarding their service. This book is only about U.S. Air Force chaplains, and is Vol. 1 (1917 to 1946) with another volume promised. This detailed, well-illustrated record of the work of several thousand men who ministered to the airmen is an official report produced by the office of the Chief of Air Force Chaplains, and is carefully researched and well-organized.

Rebel Religion. By Herman Norton. Bethany Press. 144 pages. $2.75.

Add this to the vast library of Civil War books. It's probably the only one on the work of chaplains in the Confederate Army, and has been pieced together competently from diaries, letters, documents, newspapers, etc. Although originating as a Ph.D. thesis, it is a lively and sharply condensed story of what the chaplains did. Lutherans are conspicuously absent from the record, probably because of their small number in the South in the 1860's and because of lack of documentation.

BOOKS reviewed in these pages may be ordered from Lutheran Church Supply Store, 2900 Queen Lane, Philadelphia 29, Pa., or from any of the branch stores (see page 47).

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letters to the editor

Questions about "Question 7"

SIR: The reviewer of the film, *Question 7*, in *The Lutheran* (Oct. 4) states that "the film draws no conclusions." While this may technically be true, the film suggests several attitudes which may be highly deceptive. Parades of work-groups of Communist youth are portrayed as exciting affairs. Here is youth, vigor, spirit, purposiveness, enthusiasm, meaning-for-life. One gets the impression that since it is the Communists who are vigorous and gay and purposeful, the church ought to be opposed to this sort of thing, and be standoffish, and frown at such behavior.

I could not help feeling that the basic motive of the church members portrayed in the film was just this—to defend themselves and their establishment against the state, and win out against it. We could expect the same attitude, of course, from a Muslim "congregation" under the same circumstances. It is quite human to want to survive as a church. It is not human to give up life for the sake of the sinful.

But is it (or isn't it, after all) of the essence of the Christian faith that Jesus lived and died among us, and now lives, so that we who were lost should be saved? Isn't it therefore the very life and mission of the church to give up its life so that the lost (even in East Germany) might be saved? I have serious doubts about the usefulness or honesty of this film as in any sense a vehicle for the teaching of the church about attitudes toward the state—any state.

Philadelphia GILBERT E. DOAN, JR.

Smoking in church

SIR: Our family, having recently moved, now attend the Lutheran church in our neighborhood. I know that social practices vary from place to place, yet I consider it of questionable taste to find the extent of smoking on the church premises that I have here. At many meetings in the church parlors neither the men nor the women deny themselves this indulgence, and continue to smoke in disregard of others present. This addiction seems especially offensive at cub scout and brownies performances, in which their leaders keep their cigarettes on an ash tray or nearby window sill so they can "take a drag" between announcements and introductions of the children's performances. If there is any place where proper decorum should be observed, would it not be the church? I am embarrassed in taking the children to observe some of these exhibitions.

V. E.

Chicago

Husband missing

SIR: Could you print a picture of my husband who has disappeared? I feel, and so do others, that he is in dire need of psychiatric help, and I have to find him so I can try to help him. We are both members of Trinity Church here in Georgetown.

MRS. RUFUS E. HUFFINS

Georgetown, S. C.

Any Year Books?

SIR: To complete our files at the headquarters of the United Lutheran Church we need ULC Year Books for 1920, 1923, 1930, 1932, and 1940. Also we would like to have the *Lutheran Almanac* of 1861, 1864, 1865, 1866, 1869, 1870, 1872, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1884, 1894, 1895, 1896, 1897, 1898. Anyone who can provide any of these missing copies is invited to write to me at 231 Madison Ave., New York 16, N. Y.

(DR.) GEORGE F. HARKINS
Secretary, United Lutheran Church in America

r way of Australia, New Guinea, Malaya . . .

r. Fry Off to India for World Council Assembly

. . . then to Ethiopia, Madagascar, Tanganyika

CHARLES C. HUSHAW

NEW YORK — Dr. Franklin Clark Fry, sident of the United Lutheran Church in nerica, left on Oct. 15 for a three-month be-circling trip, including the third as- nbly of the World Council of Churches at w Delhi, India, Nov. 18 to Dec. 6.

The American churchman, a leader of rld Protestantism, will be accompanied by s. Fry.

They flew to Honolulu on the first leg of ir trip, which will take them to Australia, w Guinea, Malaya, India, Ethiopia, Mad- ascar and Tanganyika, and end with their urn home by way of Europe on Wednes- y, Jan. 10.

High point of the trip around the world ll be the World Council of Churches' New lhi Assembly, where Dr. Fry will preside er meetings of the executive committee d the central committee of the world urch body as well as plenary sessions of e Third Assembly, in his capacity as chair- an of both the WCC's central and execu- e committees.

IN A MESSAGE to the nearly 5,000 pastors the United Lutheran Church, on the eve his departure for New Delhi, Dr. Fry pressed his concern over the assembly world churchmen.

"I look forward with honest trepidation, ondering if I will be adequate and know- g that I won't—not without an added en- wment of wisdom and charity and even ality from outside myself," Dr. Fry wrote.

Dr. Fry's own responsibilities at New lhi between Nov. 16 and Dec. 7 include:

-Presiding over the WCC executive com- ittee.

-Presiding over the final meeting of the esent WCC central committee.

—Consummation of union between the WCC and the International Missionary Council, with the formal resolution for union to be moved by Dr. Fry, followed by a public handclasp with IMC President Christian G. Baeta from Ghana.

—A report on behalf of the central committee to a plenary session of the assembly.

—Chairmanship of the daily meetings of the assembly's business committee.

—Conducting a public hearing on a report of the program and finance committee.

—Presiding Dec. 2 and Dec. 4 over plenary sessions of the assembly.

—Post-assembly meetings of the new WCC central committee.

Before and after the New Delhi assembly, Dr. Fry will be busy morning, noon and night with formal visits and speeches to world Lutherans, in his capacity as president of the Lutheran World Federation.

AFTER ONE day in the Hawaiian Islands, he and Mrs. Fry flew to Handi, in the Fiji Islands, arriving Oct. 18. The next stop was at Melbourne, South Australia, where they were welcomed by Dr. Max Lohe, president of the United Evangelical Lutheran Church of Australia, and taken by car to Adelaide.

Dr. Fry's schedule at Adelaide included a 30-minute appearance on Australia's "Meet the Press," speeches at the UELCA Seminary and the Lutheran Student Fellowship at Adelaide University and a major address at an Adelaide Lutheran rally.

Eight days—from Oct. 22 to Oct. 30—were scheduled in New Guinea, where Dr. Fry planned to log hundreds of miles in mosquito-sized mission airplanes, flying over New Guinea jungles.

NEXT STOP is Kuala Lumpur, Malaya, where the Frys will arrive Nov. 2 on a flight

by way of Bangkok, Thailand. Dr. Fry will attend a meeting of the Administrative Council of ULCA missionaries in Malaya Nov. 2 and 3.

The next leg of the trip will take the Frys to Madras, India, by way of Colombo, Ceylon.

The Lutheran churchman's schedule includes a visit to the interdenominational Vellore Hospital and a reception, before he and Mrs. Fry take the train Nov. 8 to Rajahmundry. They will go next to Guntur, where Dr. Fry will speak at the 75th anniversary of the Andhra Christian College, before he and Mrs. Fry go on to New Delhi.

Following the assembly, Dr. and Mrs. Fry will be honored at a reception for Lutherans in New Delhi on Dec. 7. They will leave Dec. 8 for Ethiopia, by way of Bombay and South Arabia, arriving at Addis Ababa on Sunday, Dec. 10.

Dr. Fry will inspect the Lutheran World Federation's $1,250,000 radio station, now under construction in Ethiopia, and will make formal calls on Emperor Hailie Selassie, His Holiness Abuna Basilius of the Ethiopian Coptic Church and the Bishop of Harrar.

THE FRYS are scheduled to leave Addis Ababa on Friday, Dec. 15, for the Republic of Malgache (Madagascar) arriving at the capital city of Tananarive the next day where Dr. Fry will see President Tsirana and French High Commissioner M. Soucadaux. He will also confer with leaders of the Lutheran Malgasy Church, which has 205,000 members in 1900 congregations.

The Frys will spend Christmas in Bukoba, Tanganyika, as guests of Bishop Bengt Sundkler. Bukoba lies in the northwest corner of the new nation of Tanganyika.

While in Tanganyika Dr. Fry will visit seven Lutheran churches, and will fly in a mission plane to Singida and Moshi, near fabled Kilimanjaro, at the hub of the Lutheran Church of Northern Tanganyika.

In front of the altar of the Lutheran church at Dar Es Salaam, the Frys will greet the new year.

While in Dar Es Salaam Dr. Fry will meet with a committee which is drafting a constitution for the new Federation of Lutheran Churches in Tanganyika. He also has an appointment with Prime Minister Julius Nyerere.

The Frys will leave Tanganyika Friday, Jan. 5, flying back to New York by way of Nairobi, Rome and Brussels. They are scheduled to arrive at New York's Idlewild airport at 7:20 P.M., Wednesday, Jan. 10.

Dr. Fry consecrates Dr. Lotz as Dr. Jacobi retiring Canada Synod president, looks on

Dr. Fry Installs Dr. Lotz As Head of Canada Synod

KITCHENER, ONT. — Dr. Albert W. Lotz was installed as president of the Canada Synod by Dr. Franklin Clark Fry, president of the United Lutheran Church in America.

Dr. Lotz, former pastor of St. Peter's Church, Kitchener, was elected at the June convention of the synod, and assumed his new duties on Sept. 1. He was a member of the ULCA Board of American Missions

nger Seen in Confusing Christianity With Democracy

ACINE, WIS.—Christianity in America is n danger of becoming the fourth religion e Religion of Democracy," warned Dr. l E. Mattson, president of Augustana inary, Rock Island, Ill.

e told a United Lutheran conference hurch occupations at the DeKoven Foun- on here that "Christianity is not a po- al faith."

Christianity," Dr. Mattson declared, "has n placed in a position it was never meant be. The church has become a club ng other clubs—religion has become a al force among other social forces. ether it is used as a bulwark against mmunism or social injustice—it was never nded to be such."

he Lutheran educator told the 30 dele- es from six midwestern states and west- Canada that when Christianity becomes Religion of Democracy "it erodes Amer- s three primary religions—Protestantism, aism and Roman Catholicism."

Dr. Mattson asserted:

This Religion of Democracy is a mixture gobs of sentimentality, sanctification of nan effort and an optimistic view of man the world and the identification of what best in America with the kingdom of d."

THIS RELIGION, he said, "has become so in- ential that a great many church people unable to tell or see the difference be- en it and Christianity."

This is democratic politics elevated to a igious status. Many people who have en in the church 40 or 50 years don't ow the difference between sentimental re- ion and the real meaning of Christianity. The only thing the church has done for m is to insulate them against religion. e message of the Christian gospel isn't nerican democracy or what is best in nerica or an intellectual statement nor a spiritual vacuum sealing off reality," Dr. Mattson continued.

"Ultimately the message of the church must be the story of Jesus' birth, death and resurrection. After all, God didn't write a book or preach a sermon at us. He sent his son to come and die. Therefore, the message of the church cannot be an abstraction, nor a text in theological jargon but the living Word."

Most young men who are preparing for the ministry, Dr. Mattson told the conference, "have a faulty image of the ministry and of a pastor." One of the problems the delegates faced was how to show the minister and his work in proper perspective in order to change this erroneous image.

DR. MATTSON stated that there are today "some inadequate images of what the church is. Primary among them is the image of the church as fundamentally an organization."

"This," he explained, "is largely responsible for the church's strong and weak points. The trouble with the Protestant church in America is that people join an organization and not a fellowship of faith."

However, he told the delegates, "I've been in church administration most of my life and I know that organization is needed—but I also know that the gospel works if you let it. We couldn't operate effectively without organization, but the great danger of the Protestant church in America is that we make it only an organization.

"In this organization—the church—people must be confronted by the living God and the living gospel. If we want to interest young men to study for the ministry, we must convince them that a pastor does more than run an organization."

Preaching, Dr. Mattson concluded, "is not being entertaining or interesting—but is the ability to confront people with the living God."

—*Continued on next page*

VOCATIONS . . .

The conference here is one of five sponsored by the ULCA's Board of Higher Education across the nation this fall in an effort to recruit church workers to serve both at home and overseas.

Dr. Vernon L. Strempke, New York, an associate board secretary who is directing the conferences, estimated that at present the church needs more than 500 clergy and lay workers.

Earlier in October similar conferences were conducted in San Francisco and Kansas City. The two final meetings are scheduled for Cincinnati and Washington this month.

Among delegates attending the three-day conferences are members of the synodical church vocation committees and faculty and staff members of church-related colleges and seminaries.

Immigration Reform Group Elects Dr. Empie to Office

NEW YORK—Dr. Paul C. Empie, executive director of the National Lutheran Council, has been re-elected a vice president of the American Immigration and Citizenship Conference, an organization spearheading efforts to revise U.S. immigration laws.

Two other NLC officials are on the AICC board. Dr. Henry J. Whiting, executive secretary of the Division of Welfare, was named a member at the annual meeting of the conference on Oct. 6, and Vernon Bergstrom, director of the Lutheran Immigration Service, is a holdover member.

Speakers at the annual session urged religious and voluntary agencies to intensify their efforts for revision of the immigration laws. They called the national origins quota system outmoded, and said it should be abolished and drastically modified.

Dr. Empie, speaking recently in Philadelphia, pointed out that the NLC has "called forthrightly for abolishment" of the national origins quota system.

He said it should be supplanted by "a procedure which brings us new neighbors from all over the world, helps refugees; unites families, provides special skills nee by our economy and admits annually a r sonable number of persons on an object basis which, while discriminating, will not discriminatory with respect to race, natio origin, color or religion . . ."

NORTH CAROLINA

Ministerial Students Low In College Scholastic List

By FRANK K. EFIRD

SALISBURY—Ministerial students rated n to the bottom in scholastic averages dur the 1960-1961 term at Lenoir Rhyne C lege. The college newspaper, *The Len Rhynean,* recently published a list of scholastic standings of campus organizati or groups having more than 20 members

The Diakonia Fellowship, a ministe organization, had an average grade of 82. The only group lower was the football te with an average of 80.63.

THE LENOIR RHYNE board of trustees let contracts for a college union, to c $843,000. The U.S. government is loan the college $40 000.

PASTOR WALKER

The colle opened this with a record rollment of students. Elev new members ha joined the facult

FOR THE FI time in its histo the institution h a chaplain. He the Rev. Robert Walker, a gradu of Lenoir Rhyne and the Chicago Luther Seminary. He has been a pastor in t Florida Synod since his ordination in 19

WORK IS progressing on the synod's Hom for the Aged in Hickory. A total of 1 have applied for admission, with 43 hopi to enter when the home opens next year.

CTH CAROLINA . . .

IE REV. JOHN L. YOST, JR., of Hickory airman of the Little JCLU Committee e synod.

R. EVERETT MITCHELL of Chicago will e the banquet address at the synodical ed Lutheran Men convention scheduled ickory Nov. 1. Business session will be oly Trinity Church and the banquet at ir Rhyne College.

IS IS "synodical minutes distribution " in the synod. Old copies will be re- ed from narthexes where they have been year to be replaced by new ones. One r tried to get people to take them by ng this in his bulletin: "Copies of the *Minutes of Synod* are in narthex and ay school auditorium. Anyone wishing py may get one; no charge."

te Blue Law Challenged Charlotte Merchants

OME CHARLOTTE merchants have chal- ed the validity of the state's new blue modeled after that of Pennsylvania. ed in the waning days of the 1961 Gen- Assembly, the law prohibits the sale of ing, hardware, building supplies, office lies and a number of other items on lay.

he act permits the sale of "novelties, souvenirs, and articles necessary for ing repairs and performing services." as left to the towns and counties of the whether or not they would exempt iselves from the law. Charlotte and klenberg County didn't ask for exemp-

s a result of the merchants' opposition, perior court judge signed a restraining r allowing merchants to sell any items heir stock until Oct. 16, when it was to ecided whether or not the order should continued until the constitutionality of law can be established.

n outspoken opponent of the state law e Rev. R. E. Gibson, Seventh-Day Ad- ist pastor, of Greensboro. No other sterial reactions have been reported.

Family Adventure

FAMILY WORSHIP . . . is not something which the parents stage for the child's benefit. It does not consist in a session of religious "baby talk"; it is an adventure in which the whole family shares. . . . It should not be the parents taking time to hear the child's prayer, but rather the children and the parents praying together as a family. —JACK E. SMITH in *The North Carolina Lutheran*

Myrl Alexander Resigns Bureau of Prisons Post

WASHINGTON, D. C.—Myrl E. Alexander, a prominent Lutheran layman, has resigned as assistant director of the Justice Department's Bureau of Prisons. He will become professor of sociology at Southern Illinois University, Carbondale, and director of the Center for Study of Crime, Delinquency and Corrections.

Mr. Alexander is one of three government officials representing Lutherans in federal positions who for the past few years helped plan seminars on the Church and National Life. The seminars, sponsored by National Lutheran Council and Lutheran Church—Missouri Synod officials, bring together church leaders and Lutheran laymen in government to discuss problems of mutual concern.

A member of the United Lutheran Church, Mr. Alexander has written a book, *Jail Administration*, and numerous articles on correctional work. He has contributed articles to *The Lutheran*.

Houseparents Commissioned

VANCOUVER, B. C.—Mr. and Mrs. Roy Philpot were commissioned on Aug. 20 at Faith Church (Aug), North Burnaby, B C., as mission workers. They will be houseparents in a school for missionary children in Singapore.

SOUTH CAROLINA

New Sanctuary Dedicated By St. Paul's at Gilbert

By A. KENNETH HEWITT

COLUMBIA, S. C.—The new sanctuary of St. Paul's Church, Gilbert, S. C., the Rev. Henri Bishop, pastor, was dedicated on Sept. 17. The president of the South Carolina Synod, Dr. Karl Kinard, conducted the ceremony assisted by the Rev. Harold Wolff, president of the Central Conference.

This was the fifth house of worship used by the congregation since the first record of a building in 1803. The entire church plant was enlarged and renovated in 1949, then was destroyed by fire in 1952. It was immediately replaced with a modern educational plant, with a large assembly room used for worship until the recent completion of the sanctuary.

The new sanctuary is air conditioned and has a seating capacity of 418. It was erected at a total cost of $70,000.

Leaguers Meet at Newberry

FIFTY-FIRST annual convention of the Luther League of South Carolina was held on the Newberry College campus, Aug. 23-26. The convention opened with a Youth Rally, with more than 1,000 present in the stands of Setzler Field. Charles Lewis spoke on the convention theme, "Jesus, Joy of the Livin

Prof. George Anderson, of Southern Se nary, served as convention chaplain. F. Eppling Reinartz was the banquet speak

The following officers were elected: Pr dent, Marion Clark; vice president, Brer Koch; secretary, Emilee Frick; and treasu Fred Schott.

Missionaries at Convention

FOREIGN MISSIONARIES were featured the program of the convention of the ULC of South Carolina at Newberry Colle Aug. 11-13. They were the Rev. and M Earl Townsend from Argentina, and M Marianne Fague who had just returned fr British Guiana.

The theme of the convention, attended 442 delegates and visitors, was "Our T for Him Be Nobly Done." Dr. F. Eppl Reinartz was the final speaker.

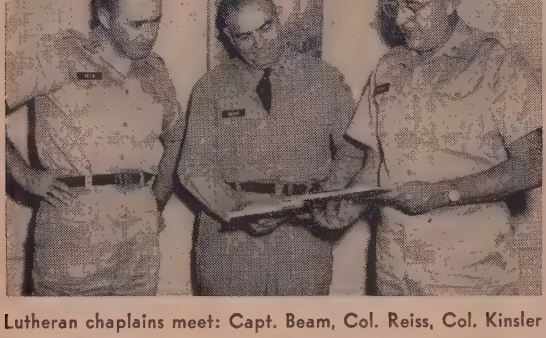
The treasurer's report showed contri tions of $52,660 to all causes during the y year. The convention adopted a budget 1962 of $26,000.

Officers elected were: President, Mrs. H man Cauble, of Columbia; vice presid Mrs. Murray Counts, of Little Mount secretary, Mrs. George Phelps, of Orar burg; statistical secretary, Mrs. Marion S ler, of Leesville; and treasurer, Mrs. C Shealy, of Little Mountain.

COL. WILLIAM J. REISS, Continental Ar Command Chaplain, recently visited F Jackson, S. C., to observe religious program at the p He was briefed by the I Chaplain, Col. David E. K ler, on the program carried for those of the Lutheran fa Both officers are Lutheran.

The Lutheran services at J Jackson are conducted by C Keith J. Beam, a graduate Southern Seminary.

Four staff specialists f Southern Seminary are cond ing the Lutheran services in vember while Chaplain B attends Chaplains School.



Lutheran chaplains meet: Capt. Beam, Col. Reiss, Col. Kinsler

AMPUS
OTES

All prexies: Drs. Davidson, Heindel, Langsam, Delo and Sutter

our Former Presidents See Wagner's New Library Dedicated

DEDICATION of Wagner College's Horrann Library on Sept. 30 brought four forer presidents back to the Grymes Hill, aten Island, campus.

Shown in the picture above are Wagner's rrent president, Dr. Arthur O. Davidson, o will be inaugurated Nov. 12; Dr. chard H. Heindel, president from 1958 un- last fall and now president of Pratt Intute, Brooklyn; Dr. Walter Langsam, presint 1945-52, now president of the Univery of Cincinnati; Dr. David Delo, president 52-58, now president of the University Tampa; and Dr. Frederick Sutter, three nes acting president of Wagner.

lartwick Grants Three Degrees

HARTWICK COLLEGE awarded three honary degrees on Founder's Day, Oct. 11.

The Rev. Paul E. Valentiner, pastor of St. ter's Lutheran Church, Brooklyn, received e doctor of divinity degree. He is chairan of the ULCA Committee on Church pers, and publicity chairman of the New ork and New England Synod.

Judge Joseph P. Molinari, of Oneonta, stice of the Supreme Court of New York, ceived the doctor of laws degree, and seph M. Bell, Jr., of Binghamton, president the New York State Electric and Gas rporation, the doctor of science degree.

Why Pick Newberry?

FRESHMEN were surveyed on their reasons for choosing to attend Newberry College, a small liberal arts church school. A total of 94 per cent of the students checked "A Christian college" and "A Lutheran college" as the guiding factors.

Big Loan for Wittenberg

A $1,550,000 LOAN to Wittenberg University has been approved by the Community Facilities Administration, U.S. Housing and Home Finance Agency. It will be used with $379,000 of the university's funds to build a four-story dormitory for 200 men and a new college union with dining facilities for 500 students.

William H. Porter, Jr., former Dayton Boy Scout executive, has been appointed director of student aid at Wittenberg.

Joins Staff at Muhlenberg

DANIEL C. SPRINGER has joined the Muhlenberg College administrative staff as director of development. He will be in charge of alumni affairs, publicity and public relations, church relations and fund-raising activities. He served in a similar post at Capital University, Columbus, Ohio.

Surveys Planned to Co-ordinate Diverse Welfare Service

TWO NEW PROJECTS are being started to help bring a greater degree of co-ordination to Lutheran social welfare activity in America. Dr. Henry J. Whiting, executive secretary of the National Lutheran Council's Division of Welfare, announced the plans.

The first of several planned area studies —detailed statewide surveys of welfare services—will begin soon, Dr. Whiting said. These will seek to determine the strengths and weaknesses of Lutheran services as a part of the total welfare effort. Each study will be followed by recommendations for improvement.

The second new project is the compilation of a master file roster of Lutheran social welfare personnel. Dr. Whiting said such a roster would be a "central information service" for welfare workers, health and welfare agencies, institutions and national social welfare boards of participating bodies.

Dr. Whiting said his division has bee charged with establishing a more extensiv recruitment program, and the personn roster is considered a mandatory initi move to determine areas of critical shortag

Both new projects are expected to provid better co-ordination among the 486 differer Lutheran health and welfare agencies in th United States. In some states, Dr. Whitin noted, there are 10 to 15 Lutheran servic to the aging, while in other states wit sizable Lutheran population there are nor at all.

Area studies may be started in two three states by the end of the year. The will cover social, economic and geograph factors, general population informatio church membership, an analysis of existir and emerging social welfare needs, and d scription and evaluation of Lutheran soci welfare programs in the state.

WISCONSIN

New Agency Will Combine Lutheran Welfare Services

LARGEST SINGLE Lutheran social welfare agency in the country will be created in Wisconsin. It will be known as the Lutheran Welfare Services of Wisconsin and Upper Michigan.

The new agency will combine activities of the present Lutheran Welfare Society of Wisconsin, supported by congregations of National Lutheran Council churches, and two institutions of the American Lutheran Church, the Homme Home for Boys at Wittenburg, Wis., with its affiliated Homme Cottage at Eau Claire, and the Martin Luther Children's Home at Stoughton, Wis.

The board of the agency, which will begin functioning in 1963, will be elected by the Northern and Southern Wisconsin districts of the ALC, and the Wisconsin-Upper Michigan Synod of the new Lutheran Church in America, to be created by merger next year. The central office is in Milwauke

An annual budget of about $800,000 projected for the new agency. It will pr vide services to unwed mothers, adoption children's homes, and chaplaincy servic through institutions, courts and hospitals.

Clock in Museum Once Owned By Pioneer Lutheran Pastor

ANTIGO, WIS.—A grandfather clock in th Langlade County Historical Society museu has been identified as once owned by Johar Nicolaus Kurtz, one of the earliest Luther ministers in North America.

It was presented to the museum by Mr Louis Tuttle, a descendant of the clergym who came from Germany in 1745 to assi Henry Melchior Muhlenberg as a teach and catechist. He was the first pastor to ordained by a synod in America.

Kurtz served the congregation at Tulp hocken, Pennsylvania, for 22 years. He h 12 children, whose descendants are wide dispersed in the United States.

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MINNESOTA

Editor Quits Post to Lead Journalistic Talent Search

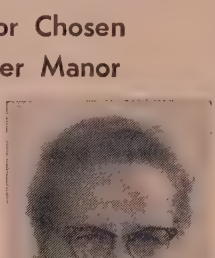
MINNEAPOLIS—Paul S. Swensson, managing editor of the *Minneapolis Star,* has resigned to accept an unusual assignment. He will administer the nation-wide program of the Newspaper Fund of the *Wall Street Journal,* established to encourage and develop talent in the field of journalism.

Mr. Swensson is the son of the late Rev. G. Sigfrid Swensson, Augustana clergyman who, during his student days at Augustana Seminary, went to Puerto Rico and founded the first Lutheran mission there. The mission was administered for a number of years by the Augustana Church and later was taken over as a field of the United Lutheran Church in America.

Paul Swensson is a graduate of Gustavus Adolphus College, and did graduate work at the University of Minnesota and the University of Stockholm. Before his post on the *Minneapolis Star* he held the same position with the *Minneapolis Tribune.*

Resident Director Chosen For Martin Luther Manor

MISS MARTHA KNUTSON, formerly of Waseca, Minn., has been appointed resident director of Martin Luther Manor, the new home for the aged in Bloomington which opened on September 27.



MARTHA KNUTSON

Miss Knutson was director of nursing service at the University of Colorado Hospital in Denver for ten years, and has been employed in a number of Veterans Administration hospitals. The home is operated by the Central Conference of the Northwest Synod.

"Blitz" Census in Columbus

COLUMBUS, OHIO — With the help of 10,000 volunteers from 19 denominations, the Columbus Area Council of Churches conducted a one-day "blitz" census to compile one of the most complete religious profiles done on a Midwestern city in recent years.

Results of the survey showed that 69.5 per cent of the area population is Protestant; Catholic, 19.5 per cent; Jewish, 1 per cent; no preference, 9.5 per cent; and miscellaneous, .5 per cent.

Ohio Congregations Add Women to Parish Staffs

COLUMBUS, OHIO—Eight Ohio Synod co gregations are being strengthened this fa with the addition of women staff workers.

At St. John's, Springfield, Linda Randolp a Wittenberg graduate from Toledo, is d rector of religious education. Barbara Loui Mann, a former teacher, directs Christi education at Bethany, Cleveland.

Phyllis Carl has been assigned to Calva Church, East Cleveland, by the Board American Missions to serve as parish work in the urban renewal program.

Sister Velma Pomrenke, a deaconess wl has been serving at St. John's Churc Waterloo, Ont., began work at Trini Church, Akron. She is responsible f Christian education and women's work.

Kathleen Barger is director of religio education at First Church, Dayton. She h been teaching for the Dayton Church Fe eration. Mary Ann Herman, who train in the AIDS program, returned to St. Jam Church, East Cleveland, her home congr gation, as parish worker.

Faye I. Rebuck, member of the new AII class, is helping Pastor Edwerth E. Ko in student work at Faith Church, Oxfo Louise Tronsdal, former college teacher, a student counselor at St. Mark's Chur Bowling Green.

Have a Visitor

Businessman from Brazil Observes Parish Practices

NEW YORK — A Lutheran businessman in Brazil who is an active lay leader in his church has taken time off from his business to spend two months visiting congregations in the United States.

Alipio Hüffner, of Lajeado, Brazil, is visiting this country on the Lutheran World Federation exchange program and sponsored, in part, by the Lutheran Laymen's Movement for Stewardship of the ULCA.

Hüffner, with his father and brother, operates a department store. He is president of his congregation. He also serves on the local district council and on his synod's inner missions committee with special responsibility for evangelism.

During his stay in the United States, Hüffner will travel with staff members of the Lutheran Laymen's Movement, gathering information on parish practices which he can take back to Brazil. He will also observe the activities of United Lutheran Church men's groups in congregations.

"It is my hope," layman Hüffner observes, "to learn about motivations and methods in lay activities and in evangelism and stewardship. I want to carry ideas back to my home in Brazil."

Hüffner was born in Estrela, Brazil, of second generation Germans in that country. He is married and the father of three children.

Giles Ekola Named to Staff of National Lutheran Council

CHICAGO—The Rev. Giles C. Ekola, of Cassell, Mich., former director of development at Suomi College, Hancock, Mich., has joined the staff of the National Lutheran Council. He was named assistant to Dr. E. W. Mueller, assistant executive secretary of the NLC Division of American Missions in charge of its Town and Country church program.

Henry Endress, Mr. Huffner and Jack Oetgen

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NEW YORK

Central Conference Holds Fall Meeting at Hartwick

By HOWARD A. KUHNLE

BINGHAMTON, N. Y. — Dr. Alfred L. Beck, synod president, and the Rev. Earl Knaus, new chaplain of Hartwick College, Oneonta, were the chief speakers at the fall convention of Central Conference, held at Hartwick on Sept. 13.

Dr. Beck spoke on current situations in the synod, and the merger from the standpoint of the synod and the national groups.

Chaplain Knaus spoke on "Frontiers of Higher Education," covering a broad spectrum of collegiate education.

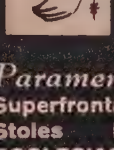
REFORMATION SERVICES were held at the Church of St. John and St. Peter, Syracus with Dr. John Rilling, professor at Hamm Divinity School, Springfield, Ohio, speaker, and at Ascension Church, Bin hamton, with the Rev. David Kovach, Nant coke, Pa., speaking.

"QUESTION 7" opens in Syracuse Nov.

A CHRISTIAN EDUCATION workshop w held at the Church of St. John and St. Pete Syracuse, on Oct. 7. This church was ho for the annual meeting of the Lutheran S ciety on Sept. 25 when the speaker was D Robert E. Van Deusen, Washington corre pondent for *The Lutheran*.

THE REV. PAUL HOFFMAN announces t 60th anniversary celebration of Zion Churc Dolgeville. Speaker on Nov. 12 will be t Rev. Dr. Paul C. White, synod secretar Dr. John H. Sprock, conference presiden speaks at the banquet on Nov. 16.

SOUTHERN TIER Lutheran Leadersh Training School held its first session in S Paul's, Johnson City, on Oct. 17. The Re Paul J. Tritschler, pastor of Holy Nativit Endicott, is teaching a course on Luther doctrine and the Rev. Henry R. Brau, past of Prince of Peace, Binghamton, leads course on the book of Revelation.



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ULCA: Synodical Presidents To Meet in Februar

ANNUAL MEETING of the Council of Sy odical Presidents will be held Feb. 19-2 1962, at Detroit, Mich. It will be the la meeting of presidents of ULCA's 32 syno before the merger.

NET ASSET VALUE of the Common Inves ing Fund of the United Lutheran Church America has reached a record high of $15.5 per share. The CIF board of directors, the quarterly meeting in New York, d clared a dividend of 14 cents to stockholder

Since the fund began operation in 195 dividends totaling $1,547,848 have be paid. Total assets are now in excess $10,410,000.

H. OBER HESS, a Philadelphia lawyer, h been nominated for election to the Boa

Theological Education at the constituting convention of the new Lutheran Church in America in Detroit next June.

Mr. Hess was nominated for a two-year term by the ULCA Executive Board to fill a vacancy in the list of nominees caused by the death of Rolf E. Dokmo, of Chicago.

Executive Board of the ULCA elected the Rev. Frederick W. Zinck, of St. Matthew's Church, Kitchener, Ontario, as a member of the Board of American Missions. He will serve out the unexpired term (to 1966) of Dr. Albert W. Lotz, now president of the Canada Synod.

Dr. Edwin H. Knudten, president of the New Jersey Synod, was elected by the Executive Board as a member of the ULCA's Commission to the National Lutheran Council. He fills a vacancy caused by the death of Dr. Wynne C. Boliek, of Greenville, S. C.

NEW MISSION FIELDS

New Lutheran mission congregations are being developed in locations listed here. Persons living in or moving to the areas designated are invited to attend services. Mission developers assigned by the Board of American Missions are listed with each field.

FLORIDA
Winter Haven-Lake Wales—
Charles W. Dickson
Miami (South)—Carsten H. Ludder, Jr.
ILLINOIS
North Chicago—John E. Lignell
NORTH CAROLINA
Charlotte (Southwest)—Claude V. Deal
Winston-Salem (West)—John H. Yoder, Jr.
PENNSYLVANIA
Bensalem Twp.—Charles E. Mertz
TEXAS
Austin (Southwest)—Vernon W. Pecht
ONTARIO, CANADA
Deep River—Virgil D. Anderson
Ottawa (West)—Alfred R. Kramer
Richmond Hill—Albert E. Myers
ALBERTA, CANADA
Calgary (Northwest)—O. Donald Olsen

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31 E. North Ave., Baltimore 2, Md.

32 N. Second St., Harrisburg, Pa.
237 King St. W., Kitchener, Ont., Canada

115 S. 13th St., Philadelphia 7, Pa.
17 Park Place, New York 7, N. Y.

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—CHANGES OF PASTORATE—

CANADA

BECKER, GERHARDT. From Chesley Parish, Ont. To Guelph Parish, Ont.

JACOBI, ALBERT G. From synod president. To Zion Church, Sault Ste. Marie, Ont.

LOTZ, ALBERT W. From St. Peter's Church, Kitchener, Ont. To synod president.

CARIBBEAN

FALCON, GILBERT. To Dorado Parish, Puerto Rico.

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CENTRAL PENNSYLVANIA

FEEMAN, OSCAR E. From Evangelical L theran Church, Mt. Holly Spring. Retir ment.

CENTRAL STATES

ALEXANDER, WILLARD W. From Tabit Home, Lincoln, Neb., superintendent. Trinity Church, Abilene, Kan.

BAUGHMAN, A. C. From Salem Churc Fontanelle, Neb., and supply pastor, John's Church, Vacoma. Retirement.

CHRISTENSEN, RICHARD G. From St. S phen's Church, Seattle, Wash. To Hc Shepherd Church, Kansas City, Mo.

DUHRKOP, GUSTAV. From Trinity Churc Beatrice, Neb. Retirement.

GEISSLER, MAX. From Zion Church, W Keeney, Kan. To Emmanuel Churc Hoisington, Kan.

NEW YORK AND NEW ENGLAND

ACKERLY, GEORGE C. From Church Christ, Rosedale, L. I., N. Y. Retireme

BUERK, JOHN A. From St. John's Churc Albany, N. Y., assistant pastor. Gradu study.

FENSTERER, WILLIAM C. From Good She herd Church, Norwalk, Conn. Gradu study.

FLEISCHER, MANFRED P. From St. Joh Church, Lyons, N. Y. Graduate study.

GRENINGER, REED A. From Grace Churc Brooklyn, N. Y. To Ascension Churc Franklin Square, N. Y.

NISSEN, FREDRIK P. From Redeemer Churc Lawrence, Mass. To Zion Church, Broc lyn, N. Y.

OVE, ROBERT S. From First Church, D ton, Ohio, assistant pastor. To Gc Shepherd Church, Pearl River, N. associate pastor.

PARKINSON, JOHN A. From Resurrect Church, St. Albans, N. Y., assistant p tor. Training for institutional chaplainc

NORTH CAROLINA

EASLEY, CHARLES W. From St. Pet Church, Lexington, S. C. To Center Gr Church, Kannapolis.

MCCOMBS, CHARLES. From Bethel Chur Salisbury. To St. Matthew's Chur Wilmington.

NORTHWEST

RHOLD, ROBERT. From St. John's Church, Mound, Minn. To Tucson, Ariz.

IKINS, ALVIN. From Mt. Olivet Church, Minot, N. Dak. To Bagley-Cassville Parish, Wis.

HN, CHARLES. From St. Mark's Church, Neenah, Wis. To Incarnation Church, Milwaukee, Wis.

OHIO

ENSON, GEORGE C. To Walnut Hills Church, Cincinnati.

PACIFIC SOUTHWEST

DSTROM, JOHN. From Messiah Church, Bemerton, Wash. To Faith Church, Fresno, Calif.

PENNSYLVANIA MINISTERIUM

ARHART, NEVIN E. From Trinity Church, Douglersville. To English Church, Pottsville.

ABY, LARS B. From St. Paul's Church, Lansdowne, associate pastor. To Twin Valley Parish.

DECEASED

DR. KOLOMAN DEREK, 56, pastor of St. Paul's Slovak Lutheran Church, Bronx, N. Y., died Aug. 3. He was a graduate of Charles University, Czechoslovakia, where he received the doctor of laws degree, and graduate of Chicago Seminary.

After ordination in 1953, he served a pastorate in Windsor, Ontario, before coming to the Bronx charge.

Surviving are his wife, Anne, and brothers and sisters both in the United States and in Czechoslovakia.

Funeral services were conducted at St. Paul's Church and at Kenosha, Wis., where he was buried on Aug. 8. Dr. John Zornan, president of the Slovak Zion Synod, the Rev. John Kovacik and the Rev. John Kalny conducted the services.

THE REV. ROBERT LINDSAY FRITZ, D.D., LL.D., 92, died Oct. 6 in Hickory, N. C. He was president of Lenoir College from 1901 to 1920, and became one of the five founders of Lenoir Rhyne College. He headed the Lenoir Rhyne mathematics department from 1920 until his retirement in 1947.

Dr. Fritz was a graduate of Lenoir College and received a master of arts degree there in 1895. Following theological studies under Prof. A. L. Crouse and other teachers at Lenoir, he was ordained by the Tennessee Synod in 1894.

Surviving him are six sons, R. L. Fritz, Jr., of Beaufort, N. C.; Dr. Herbert H. Fritz, of Philadelphia, Pa.; Dr. William A. Fritz, of Hickory; Dr. Jacob L. Fritz, of Asheboro, N. C.; Dr. John R. Fritz, of Hickory, and Dr. Conrad B. Fritz, of Hickory; and four daughters, Mrs. Ruth Lugn, of Lincoln, Neb.; Miss Mary Fritz, of Hickory; Mrs. Ora McGievert, of Hickory, and Mrs. Dorothy Adco, of Salisbury, N. C.

Funeral service was conducted Oct. 8 in St. Andrew's Church, Hickory, by Dr. A. H. Keck, Jr., Dr. Voigt R. Cromer, president of Lenoir Rhyne College, and Dr. F. L. Conrad, president of the North Carolina Synod. Interment was in Hickory.

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IN CONCLUSION

ST. PAUL sometimes used rough language. In writing to Christians in Rome he told them to "take note of those who create dissensions and difficulties, in opposition to the doctrine which you have been taught." He said, "avoid them, for such persons do not serve our Lord Christ, but their own appetites" (literally, "their own belly").

There are no details about who these trouble-makers were, but they must have been dangerous characters if they had to be cut off so sharply from the fellowship of the believers.

SO IT'S startling that a group of Lutherans in the midwest, the Wisconsin Synod, recently used these words of St. Paul to explain why they think they must have nothing to do with the Lutheran Church —Missouri Synod with which they have been closely associated for nearly a century.

Maybe this isn't a very important squabble in comparison with various other cold wars underway in the world. But one can readily understand why people of the Missouri Synod feel shocked and disturbed when these former brothers accuse them of being "in opposition to the doctrine" which they have been taught and saying that they serve their own appetites rather than the Lord Christ.

The ironic point, of course, is that Missouri Synod Lutherans for many years used these words of St. Paul to explain why they could not associate with most of the other Lutherans in America. Gradually, though, they have emerged from this self-satisfaction. They find they are much like the rest of us — a group of Christians who are eager to know the truth in its fulness but, because they are human, sometimes misguided.

What has happened is that the Missouri Lutherans have been coming ou of snug security onto the world stage o ideas and influences which beat dow upon most thoughtful people of eac new period. They have to bring thei understanding of the gospel and of th problems of Christian life into relatio ship with things as they are at presen

FORTUNATELY we Lutherans have firm guide lines to help us establish our pos tion in each new generation. Beginnin with the Scriptures themselves, we dra the lines through the great creeds of th early Christian centuries, through th great Lutheran confessional statemen of the 16th century, and try to discov where we ought to stand amid the pe plexities of our time.

Anyone who is patient, thoughtful, an humble, using these guidelines throug Christian history to our present situatio should come to a position much like th of any other person who measures b these lines. Actually that's the way does work out, judging by the remar able agreement we find among a majo ity of the Lutherans of many countrie

It will be extremely helpful to the re of us if our Missouri brothers will jo wholeheartedly with us in struggling understand the word our Lord is spea ing to us now. That word can never b wrapped up in a perfect formula whic is the answer to every problem in eve age, but must be deciphered anew in r lation to each new situation. We ne all the help, encouragement, and love w can get in this unceasing study.

Maybe the Missouri-Wisconsin bre will do more good than harm if it e courages the Missouri Lutherans to sha their insights and abilities more ge erously with the rest of us.

—ELSON RUFF

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